

# The Baptist Record

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## Fuel shortages

# Travel curtailed; ministry changes

By Robert O'Brien

DAR-ES-SALAAM, Tanzania (BP)—The fuel crisis in Tanzania has left Southern Baptist missionaries wondering from week to week whether they can get enough gasoline and diesel fuel for a wide range of ministries.

Some missionaries have had to curtail their work or watch it nearly grind to a halt, at least temporarily, while others manage to get enough fuel to maintain some semblance of normalcy.

Janet McDowell and Martha McAlister, missionary nurses working out of Mbeya, don't know from one week to the next whether fuel will be available for them to continue life-saving rural mobile clinics for mothers and babies.

In Kyela, missionary Doug Knapp personally baptized more than 4,000 of the 5,000 baptized there last year and started a number of new churches. If mobility decreases, Knapp and African evangelists who work with him may not continue to get that kind of results.

Already, 1983 statistics show baptisms and new churches in 13 of the 22 associations decreased or recorded no gain because of lessened missionary mobility. But increases in the other nine associations caused a 1.8 percent overall gain in churches and an 8.2 percent rise in baptisms, the lowest totals in a number of years. Overall, spirit in the churches remains good despite shortages and inconveniences of many kinds.

The problem, created mainly by a shortage of foreign exchange currency in the East African nation, could cause the Baptist Mission of Tanzania to rethink a missions philosophy built on the concept of wide mobility. A number of missionaries have already begun to analyze what the future holds if the problem doesn't abate.

"Even before this we spent more than 50 percent of our time just taking care of the logistics of living," said one missionary. "If it gets so that most or all of our time is consumed by things other than missions we may have to decide whether we can work here."

But others have begun concluding that less mobility may result in more depth. Instead of far-flung ministries, they may have to stay around home and invest themselves more intensively with fewer people.

Thousands of people live within bicycle and walking distance in crowded Africa.

The more intense personal approach may be a wave of the future in missions around the world as resources dwindle and the Southern Baptist mission dollar has to stretch further and further. But meanwhile missionaries are adapting as best they can.

In Iringa, the Baptist Conference Center has cut off its refrigerator because it can't get enough consistent electricity from the local power lines or enough diesel fuel for the generator.

Missionaries Keith and Betty Oliphint, who manage the center, have taken it in their stride. They plan to can more food from the center's garden and prepare fresh food daily for conference participants who can get to Iringa.

The recent re-opening of the Tanzania-Kenya border, severely restricted for the past six years, will probably ease procurement of fuel from outside Tanzania. But residents don't expect a quick, easy solution to the problem.

(O'Brien is a missionary journalist in Africa.)



After waiting 11 hours and making nine trips to the service station, Janet McDowell (right) finally secured this gasoline for a mobile clinic in the Mbeya Tanzania, area. Now the Southern Baptist missionary nurse and her hel-

pers siphon the gas into storage cans so it will be available when she and fellow missionary nurse Martha McAlister need it. Fuel shortages may change ministry perspectives.—(BP) PHOTO By Joanna Pinneo

## A shiny memento

# Lenin pin symbolizes sharing

By Bill Webb

RICHMOND, Va. (BP)—A shiny red lapel pin bearing the likeness of Nikolai Lenin is one of Charles Bryan's most prized mementos from his recent trip to the Soviet Union.

Bryan, who heads overseas operations for the Southern Baptist Foreign Mission Board, had taken a picture of three uniformed school boys in Tbilisi, capital of the Soviet republic of Georgia. The youngsters had played cat-and-mouse with him before allowing themselves to be photographed.

Unable to speak their language, Bryan smiled his appreciation and started looking for other subjects to photograph when one of the boys, who was 12 or 13, approached him. The boy removed a lapel pin from his jacket and handed it to Bryan.

The former missionary didn't know why he was being given the pin but sensed the occasion was special. He removed his own lapel pin—depicting two hands lifting the world in prayer—and offered it to his new friend.

The Russian words on the Soviet pin translate "Be prepared." The youth gave it, Bryan was told later, because the boy "wanted to reach out to you, to share something with you."

"I thought that was a tender moment, showing with all they hear and all we hear about our enemy, deep down in the soul of people—whether young or old—there is a desire to reach out," he reflected.

The entire trip was a 38-year dream come true for the missions administrator. "When I was at Baylor University in a prayer meeting, the Lord impressed me to be willing to serve as a missionary in the Soviet Union," he said. "I did not interpret that as call (but as) a willingness to go."

Bryan made the trip with his wife, Martha; John David Hopper, fraternal representative to Baptists in Eastern Europe, and his wife, Jo Ann; and Keith Parker, associate to the board's director for Europe, and his wife, Jonlyn.

The Foreign Mission Board representatives were invited to make the trip by Russian Baptists three years ago but had been unable to schedule it until this past fall.

In addition to their stop in Tbilisi, the three couples visited Moscow and Baku, capital of the republic of Azerbaijan.

At Moscow Baptist Church, the three men preached and the women brought greetings during morning and evening services. About a thousand people filled the sanctuary each time and seven made professions of faith during the two-hour morning service, Bryan said.

"It was a very moving experience," he said. "You've heard about it and you've seen pictures of it. But it's not quite the same as being there and seeing the devotion of the people and how they're packed in those services."

(Webb writes for the Foreign Mission Board.)

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# Editorials . . . . . by don mcgregor

## Evangelism and Bible conferences inspiring

The annual evangelism conferences in the state conventions across the nation among Southern Baptists are generally among the best attended meetings of the year. The reason for this is simple. These are meetings of inspiration. They are meetings where preachers go to get their own batteries recharged, so to speak.

These are meetings where no outside influence disrupts the spirit of the occasion. For the most part across the nation there is just preaching by some of the nation's finest, generally always Southern Baptists.

A few years ago in Mississippi the element of Bible study was added to the agenda, but this has not seemed to hamper the attendance. Very likely, those preachers who came for the preaching found it an attractive possibility of also benefiting from Bible conferences. So the menu in Mississippi calls for preaching in the morning and evening sessions and conferences during the afternoons. It seems to be working well.

This is a good formula—only preaching and Bible study. There are no elections, no business, no politicking, no promotion, and no other extraneous input. The preachers seem to like it and attend in numbers that make it just about the most attractive meeting of the year except for the youth meetings in the summer and in late December. Laymen like it also and are attending in large numbers. From areas where it is practical, groups of laymen attend the evening sessions with their pastors. It is a high hour in the Mississippi Baptist calendar.

The 1984 Evangelism-Bible Con-

ference for Mississippi will be held Feb. 6 to 8 at First Baptist Church, Gulfport. For those who are able to attend, plans should be made shortly if they have not already been made. The program begins on Monday evening and concludes at noon on Wednesday.

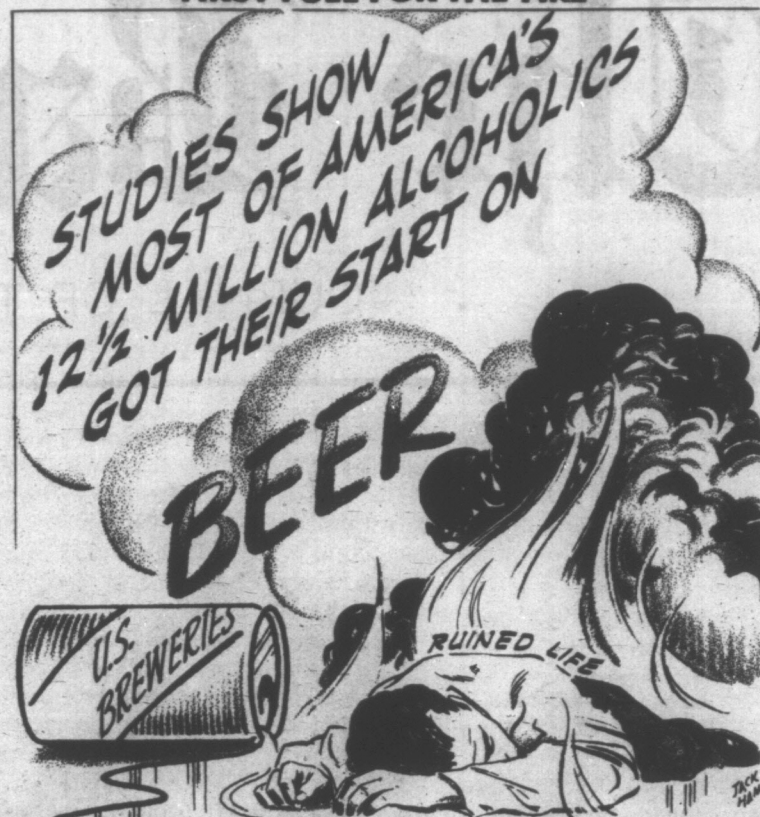
There will be some fine speakers and Bible scholars there to preach and lead conferences. These include Ron Dunn, a conference leader from Irving, Texas; Harold Branch, pastor of St. John Baptist Church, Corpus Christi, Texas; Jay Strack, an evangelist who lives in Fort Worth, Texas; Delos Miles, professor of

evangelism at Southeastern Seminary, Wake Forest, N.C.; and Keith Parks, president of the Foreign Mission Board.

And every year the music is outstanding. This year will be no exception. The instrumentalists are always as good as can be found, as are the vocalists; and they add a great deal to the spirit of the meeting. And the congregational singing is such that may not be equalled in any other meeting. Those attending are there to express their joy in their faith. It comes through in the singing.

It is a meeting worth making a special effort to attend.

### FIRST FUEL FOR THE FIRE



One of the greatest indictments on American intelligence is that we permit misleading beer advertising at sports events.

## Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

### Housing for FMB service

Editor:

This will follow my telephone conversation with you.

As chairman of the Guest Housing Committee, for the Foreign Mission Board appointment service April 10, I was delighted that you would be willing to help us locate those that may have need for lodging for April 10.

I am attaching a copy of a request form which we would appreciate being run in the Baptist Record.

Thank you so much for your assistance and interest in this very special event. If you have any questions, please let me hear from you.

Gerald H. Walker  
Chairman, Guest Housing Committee  
Lizana Baptist Church  
Route 2, Box 152  
Gulfport, MS 39503  
The form is to be found elsewhere in this issue.—Editor

### The place of women

Editor:

I notice that the people who write letters to you saying, "The Bible is very plain about a woman's place," all take the position that her place is way in the back, in the nonspeaking section. They base this on statements such as "Let the women keep silent in the churches" (I Cor. 14:34).

On the surface, that is certainly plain enough. But that's not all the Bible has to say on the subject.

The same apostle writes in the same epistle that a woman who has her head uncovered while praying or prophesying disgraces her head

(11:5). Since we preachers agree that prophesying is preaching, it looks suspiciously like Paul was condoning women preachers.

My plea is for a little more study of our Bible by all of us. This matter is not quite so open and shut as some Christians think. "Above all else, love."

Joe N. McKeever, pastor  
FBC, Columbus

### The Vatican diplomat

Editor:

Enclosed is a copy of my letter to the President relating to full diplomatic recognition of the Vatican.

I felt that perhaps the Baptists of Mississippi would be interested in what a grass roots pastor in the state would have to say about this matter.

Alvis K. Cooper, Pastor  
Calvary Baptist Church  
Louisville

Dear Mr. President,

I am outraged that you have allowed the full diplomatic recognition of the Pope and the Vatican. I believe that voters across this nation will hold the Republican Party responsible for this violation of the separation of church and state when they go to the polls. By this action you have placed the Pope and the Roman Catholic Church in a favored position.

As a Baptist, I view the principle of separation of Church and State a sacred trust. I do not address many political issues from my pulpit, but as a Baptist pastor, your action leaves me no choice but to hold you and the Republican Party responsible before my congregation. In addition, I will make every effort to influence the Southern Baptist Convention that meets in June to expose to Baptists and Protestants everywhere what your administration has done.

I urge you to reverse this policy.

Sincerely yours,  
Alvis K. Cooper

### Education responsibility

Editor:

The Bible states the following:

1. Train up a child—Prov. 22:6.
2. Trust in the Lord. Prov. 3:5.
3. Teach them your children Deut. 11:18-21.
4. Truth—the father to children Isa. 38:19
5. Learn not the way of the heathen Jer. 10:2

At least the editorial column is your opinion and may be the opinion of other misinformed Southern Baptists; but, please, at least allow the Bible to be the final authority in deciding upon education as well as each decision in life.

It is plain in God's word that the responsibility for educating a child lies with the parents—NOT the state. This or any other state.

The above stated verses are but a small sampling of God's word for use as living examples.

I for one take offense at such comments as were made by you in the Jan. 5 issue of the Baptist Record, concerning Christian education and accreditation. You, sir, are tremendously in error.

Johnny Hamblin  
West Point

You are right in the concept that the views of the editorials are those of the editor and not necessarily those of anyone else. And the editor of any newspaper lives with the possibility that he could be wrong. If he didn't believe he was right, however, he wouldn't air his views. And he always appreciates a word both from those who agree and those who disagree.—Editor

### BBI alumni to meet

Editor:

Baptist Bible Institute alumni now serving churches in Mississippi will meet while being on the coast for the Evangelism Conference in February. The meeting will be at the

Western Sizzlin' on Courthouse Road in Gulfport, Feb. 7, at 12:30 p.m. State President Doug Benedict requests that each alumnus send his/her name, address, and place of service to the secretary, Norma Mackey, 110-A Mississippi Drive, Waynesboro, MS 39367 for the preparation of a correct and current mailing list.

Ten rooms at the Best Western Motel in Gulfport have been blocked for the use of those attending the conference and desire to stay close. The cost will be \$27 per night for a single and \$32 per night for a couple.

Each person is responsible for making personal reservations.

Norma Mackey  
Waynesboro

### A policy slip

The Baptist Record has a policy of trying to be specific when it mentions a church, other organization, or individual other than Southern Baptist when such groups or individuals are mentioned in the paper. We feel that we need to let the readers know that they are not Southern Baptist (since we are a Southern Baptist oriented publication) though we are not necessarily indicating disagreement in pointing out the lack of Southern Baptist affiliation at any time.

We missed one a couple of weeks ago, however. An Evangelism Explosion banquet at Parkway Church, Jackson, was mentioned in our issue of Jan. 5. The speaker at the banquet was Marc Reussler, the minister of evangelism at Coral Ridge Presbyterian Church in Fort Lauderdale, Fla. The information we received did not mention the Presbyterian connection, and we forgot to add it.

We don't always know, but when we do we want to give as much information as we can that is pertinent to the situation.—Editor

It is more important to deserve the applause of men than to obtain it.—Thales

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## Bullets in Lebanon

# War shows resilience of FMB missionaries

By Bill Webb

BEIRUT, Lebanon (BP)—It's been a tough year for Southern Baptist missionaries in Lebanon.

Continued and constant warfare has required the missionaries to have the resilience they have long admired in their Lebanese neighbors.

First-termer Jim Bethea, accompanied by two Lebanese Christians, demonstrated it on one of his early visits to Sidon, in south Lebanon.

A bullet smashed through his windshield, barely missing him. Minutes later, he witnessed to the young militiaman who had fired the shot.

The bullet had been intended for another vehicle, not Bethea's car. But the stray shot created an opening for him and his companions to share their faith with several militiamen.

"The people here say it's been the worst year since the fighting started in 1975," said mission chairman Ed Nicholas, from Centerville, Mich., a veteran of nearly 28 years in the Middle East.

Shells falling as frequently as every five seconds repeatedly drove the six missionary families at Monsouriyeh to basement shelters. The town, on a hillside overlooking west Beirut, is the center for Baptist ministries to the Arab world. Baptists operate a seminary, publications office and recording studio.

Monsouriyeh also is a base for Lebanese Army artillery, making the area a target for Druse shells from across the valley. "We have learned that the noise of big guns being discharged is more deafening but not as frightening as shells exploding on landing," Nicholas and his wife, Anne, from Fort Worth, Texas, wrote in a recent newsletter.

"The church we belong to in the mountain town of Bikfaya is filled every Sunday and many have come to the Lord in recent days," the Nicholases wrote. "Everyone here thinks seriously, unsatisfied with superficial cliches. Believers feel the necessity of spending much time in prayer and study in order to receive wisdom for effective witness."

Baptists have been among civilian casualties. A couple from the Shouf Mountain resort town of Bhamdoun, members of Ras Beirut Baptist Church, were killed in fighting in September. Three of their young sons are still missing.

Other Baptists have been among those injured and kidnapped.

"The ominous events in this country the past year have given all of us serious doubts about what the future of this country is going to be," Nicholas said. Then he quickly added, "But you know, we are optimists and we keep looking up."

Missionaries demonstrated their optimism by staying at their posts during the troubled year. Except for scheduled leaves, none returned to the United States.

Baptist ministries held their own during 1983.

Arab Baptist Theological Seminary maintained the same enroll-

ment as the year before—eight students—and amazingly didn't miss a class during the fall term despite the disconcerting sounds of war outside.

The Arab Baptist Publication Center continued its work, but had to cope with crippled mail service within Lebanon and limited air shipments to other countries because of airport closings.

Perhaps the most significant development in the publication center's work was the decision to produce a Middle East Sunday School and Bible study curriculum. Despite some of the heaviest fighting in over a year, 20 people converged in Lebanon in August for a basic course in curriculum writing.

Baptist Publications began publishing a quarterly magazine called "Al-Manaa'ir," the word used for churches in the book of Revelation. Lebanese pastor Jeryies Delleh completed the first translation of MasterLife notebooks into Arabic just in time for their use in a conference in Nicosia, Cyprus, in early November.

International radio broadcasts prompted 300 letters a month, with 20 or 30 of the writers telling how they accepted Christ after hearing the gospel. A few years ago, only one or two responses came in each year.

Beirut Baptist School, in the heart of west Beirut, didn't open for its fall term until Nov. 2, but drew nearly 800 students. Violence in the city and strikes called by various factions forced director Jim Ragland, a 30-year veteran from Wetumka, Okla., to call off classes from time to time. The school was damaged Aug. 25 when a French ammunition truck blew up next door, breaking windows and damaging an 8-foot concrete wall alongside the building.

A direct hit on the sixth-floor apartment occupied by Nancie Wingo, from San Antonio, Texas, and Ruth Spence, Byron, Ark., gouged a hole in their wall and damaged their balcony.

The teaching staff at the Beirut School was bolstered with the arrival near year's end of new appointee Russell Futrell, from Pineville, La., a former journeyman to Lebanon.

The year was a big one for Jim and Stephanie Bethea, from Memphis, Tenn., and Waverly, Pa., who celebrated the birth of their third son, Benjamin, in June. They relocated in Sidon later in the year to become the first Southern Baptist missionaries to establish residence and an ongoing work in southern Lebanon.

"Again and again we were confronted with hostility, bitterness and suspicion from the people in Sidon," Bethea wrote after preliminary visits to the youth. "Yet we saw the miracle of God's love melting opposition and turning every incident into an opportunity for witness."

(Bill Webb writes for the Foreign Mission Board.)

# The Baptist Record

## Ark of the Covenant

# Digging for biblical roots is topic of Cobb exhibit

The work of archaeologists in the Middle East will be the subject of a special exhibit titled "Digging for Biblical Roots" scheduled from Feb. 1 through April 30, 1984, in the Lois Dowdle Cobb Museum of Archaeology on the Mississippi State University campus. The exhibit and related public programs are sponsored by the Cobb Institute of Archaeology and the College of Arts and Sciences of Mississippi State University, the Mississippi Committee for the Humanities, and the Tombigbee Chapter of the Mississippi Archaeological Association.

The exhibit, which is free to the public, will feature authentic ancient Near Eastern artifacts including items from the 1983 Cobb Institute sponsored Lahav Research Project excavations at Tell Halif in southern Israel; from the collections of the Lois Dowdle Cobb Museum including recent acquisitions through the generosity of Lloyd Rapport of Washington, D.C.; and from the private teaching collection of Joe D. Seger, Middle Eastern archaeologist at the Cobb Institute.

The exhibit is organized to answer popular, yet scientifically grounded

questions such as "Where are objects found?", "How are they dug up?", "How do we know how old they are?", "How did ancient people use them in everyday life?" The exhibit will feature educational modules on "The Ancient City," "Excavation Processes," "The Pottery Calendar," "The Israelite House," among others. A special environmental unit, "Modern Neighbors — Ancient Ways," will show a Bedouin tent and provide a contemporary look at an ancient lifestyle.

The exhibit will open Feb. 1, 1984, in the Lois Dowdle Cobb Museum of Archaeology, Cobb Institute of Archaeology, at Mississippi State University. Museum hours are Monday-Friday 2:30-4:30 p.m. Groups of 10 or more will be admitted at other times by appointment. Two days advance notice is needed. There is no admission charge.

In association with the exhibit special public programs are scheduled for Feb. 16 and Feb. 17. On February 16 an illustrated Feature Lecture, "Sacred Ark and Ancient Synagogue," will be presented by Carol Meyers, professor of religious studies, Duke University. She is an

active field archaeologist in Israel and will report on her recent discovery of the oldest known "Ark of the Covenant" Torah shrine at Nabratein in Galilee. Her lecture will be followed immediately by a Gallery Reception at the Cobb Institute of Archaeology to celebrate the exhibit program.

On Feb. 17 a program of illustrated "Mini-Lectures" titled "Biblical Archaeology in the 1980s" will be presented in afternoon and evening sessions at the Simrall Auditorium. Sessions from 4-6 p.m. will cover the topics "Utilizing the Biblical Resource" and "The Ancient City in Context." Evening sessions from 7:30-9:30 p.m. will treat "Modern Neighbors—Ancient Ways" and "Archaeological Finds and Biblical History." Program participants are distinguished scholars and research specialists from universities and institutions in Mississippi and across the United States. Included as speakers are M. E. Shutler, dean, College of Arts and Sciences, University of Alaska at Fairbanks; Dan P. Cole, Department of Religion, Lake Forest College, Lake Forest, Ill.; Oded Borowski, Department of Modern Languages, Emory University, Atlanta, Ga.; Paul Jacobs, Department of Theology, University of St. Thomas, Houston, Texas; Steven Falconer and Karen E. Seger, both of the Department of Oriental Studies, University of Arizona, Tucson, Ariz.; Melinda Zeder, National Museum of Natural History, Smithsonian Institution, Washington, D.C.; and Joe D. Seger, Cobb Institute of Archaeology, Mississippi State University. Other scholars from Mississippi and the region will serve as respondents.

This program is organized to inform the general public about the kinds of efforts undertaken by archaeologists in the Middle East today and to describe the results and contributions their work makes to an understanding of ancient Near Eastern and biblical backgrounds. The program agenda includes opportunity for questioning and discussion between the audience and the scholar participants.

The "Digging for Biblical Roots" exhibit and its related programs are designed for the general public. Mississippi and regional citizens of all ages are invited to visit the exhibit and attend program sessions. All events are free.

Further information may be had by calling or contacting The Cobb Institute of Archaeology, Drawer AR, Mississippi State University, Mississippi State, Mississippi 39762, Telephone: 601-325-3826.

# Specialist says SS rule is not First Amendment issue

By Larry Chesser

WASHINGTON (BP)—A Baptist church-state specialist has told a U.S. Senate committee mere inclusion of church employees and those of other non-profit organizations in mandatory Social Security coverage does not violate the First Amendment's religious liberty guarantees.

At issue is a section of the 1983 Social Security reform package scheduled which took effect Jan. 1 which took effect Jan. 1 which requires participation in the nation's retirement system by nonprofit employees. Previously, coverage for non-profit employees had been optional, although a congressional report indicated 85 percent elected to participate.

In a written statement to the Senate Finance Committee, Baptist Joint Committee on Public Affairs Executive Director James M. Dunn said Social Security funds "can not logically be conceived as a tax either on the employer, or the employee." Some persons, mostly independent pastors and officials of Christian schools, claim mandatory Social

Security participation amounts to a direct tax on churches.

Unlike taxes which go for the support of government, the BJCPA statement said Social Security funds "go into a separate fund for the exclusive purpose of providing social protection for the elderly, the disabled, and survivors. We do not see the Social Security Amendments of 1983 as a tax on churches per se."

However, Dunn's statement expressed concern that mandatory participation of non-ministerial employees of churches in Social Security could be viewed as a "potential precedent which later lawmakers will use as a stepping-stone to tax churches." He urged the Finance Committee to make clear in its report on the issue the intent of the 1983 Social Security reform package "is not to establish such a precedent."

The 1983 Social Security changes left in place optional participation for ministers and members of religious orders.

(Chesser writes for the Baptist Joint Committee.)



## Part III

# They knew Blanche Groves

By Marvin and Jean Bond

From Nanjing we traveled by train to Wuxi. Chinese trains are a delight; cars for foreigners are comfortable and spacious. There is even a potted plant on each table. The three-hour ride from Nanjing introduced us to the Grand Canal and numerous small canals. The Grand Canal is a busy thoroughfare with barges strung together in long lines and boats of various designs and sizes. Ducks swim, water buffalo wade, and women pound their wash at the water's edge.

In Wuxi we gorged ourselves at a banquet, toured three gardens, watched craftsmen transform clay into figurines, and learned first hand about the silk industry.

When we asked our guide if we might see the church, he snapped, "No."

Our next stop was Suzhou. We arrived by train. Walls no longer surround this city of canals, bridges, and narrow streets. And there are no rickshaws! This former mode of transportation gave way to the bicycle.

Since there are no privately owned cars in China, the people rely on buses or a bicycle—or they walk. Traffic is an awesome sight. Trucks, bicycles, buses, and pedestrians move to the constant honking of horns and the metallic bell of the bicycle.

Suzhou is noted for embroidery, gardens, canals, and beautiful women. Though we appreciated each, our purpose for visiting Suzhou was to find the Old Baptist Compound.

In the early days of our China tour we explained to our national guide the reasons for our search. Giving some history of our Baptist work in Suzhou, we told her about Miss Blanche Groves who had lived and worked there from 1920 to 1950. Now we faced the local guide.

How can you express matters of the heart to a man who knows nothing about Christianity? We showed him our simple map, sketched from memory by a retired missionary. Not only did the map have old spellings, it had not been drawn to scale. But it was a start. With that map and the telephone number of a pastor, the guide promised to try to find our former Baptist property. To reinforce the importance of our request, one of us asked, "Do you understand the word *sentimental*?" He nodded.

Then we told him about Miss Blanche Groves. (Miss Groves is the subject of the missionary biography, *Blanche Groves of China: Indomitable Lady*.) For some reason, we mentioned her Chinese name, Kou Bei Lei, as we described her work and that of other missionaries in Suzhou.

That evening the guide said that he had located the area and that we could drive by the next day. Perhaps we could even stop for five minutes. "Now are you happy?" he asked. We thanked him but added that we would be happy when we actually saw the place.

The next morning our bus was late, and our hearts sank. We feared that they had erased our time for visiting

the Old Baptist Compound. But true to his promise, the guide directed the driver by the Bing Hwo Church (Apple Blossom). Here Miss Groves had organized and managed a mammoth relief and rehabilitation program during and after Japanese occupation, and here she had trained disciples. The building now houses a movie theater.

Next, we visited a garden. As the guide pointed out the careful design of the Chinese gardens, and as we walked through rockeries, along passages, and across small bridges, we were mindful of time passing. Soon it would be time for our train to leave. Would the guide, after all, not take us to the compound? He would and did.

Moreover, he permitted us to get off the bus. What a moment! We crossed a bridge over the canal that in 1920 had taken Miss Groves from the train station to the compound. While we walked the narrow lane, our numbers grew as the local people showed curiosity. After we had walked about 200 feet, our guide pointed out the mission compound area.

To our right was Wei Ling Girl's School. Only one of the old buildings

remains. Newer buildings stand behind it. This area is now a government school. Across the lane from Wei Ling is the former site of Yates Academy for Boys; a hospital now occupies the space.

We walked a little farther down the alley and through a partially opened door in the wall caught a glimpse of a building that looked familiar. Perhaps it was Miss Groves's home. Our guide asked the watchman if we could enter to make some pictures, and our request was promptly denied. All was not lost, however, because he quickly asked our reasons for such a request.

Our guide told him about Miss Groves, that she is now old and that she had lived in a house within the wall. As he explained our interest in her and her work, he mentioned her Chinese name, Kou Bei Lei.

Although this did not gain admission for our group, it did work a miracle. An elderly gentleman standing nearby shouted to our guide, "I know her!" Within a matter of moments, other people who also knew her came to us, seemingly out of the wall. They were as excited about our visit as we were and readily consented to let us

take pictures for Miss Groves.

Our allotted time was now gone, and we headed toward the bus. Those who know her and other on-lookers walked along with us. Then the 30 or 40 Chinese stood at the end of the lane to watch our departure. They waved with tears streaming down their cheeks; we waved with tears streaming down our cheeks. More than anything else, perhaps, our Chinese friends realized that they had not been forgotten. Surely they, as we, consider this past work sacred to the plan of God for his people.

And we will not forget that guide who went out of his way to help us find the place. We felt that, somehow, he sensed our need and our gratitude. Maybe he will remember the events of that day and decide to learn more about Christianity.

Marvin and Jean Bond, former Southern Baptist missionaries to Hong Kong, served as hosts for a group of Southern Baptists who toured China in May 1983. This is the third in a series of five articles describing the trip. Marvin and Jean Bond may be written at 208 South Washington, Starkville, MS 39759.



## For future generations

Mississippi WMU president Patti Dent (center, with box) and state WMU executive director Marjean Patterson (left) give the state's box of historical materials to Carolyn Weatherford, (right) WMU, SBC executive director. The box was placed in a time capsule which will be covered by the cornerstone of Woman's Missionary Union's new national headquarters building. (WMU photo by Louise Barbour)

## Southern Seminary students ask for bilateral arms halt

LOUISVILLE, Ky.—More than 300 members of the Southern Baptist Theological Seminary community have signed a "confession of faith in a nuclear age," a petition challenging churches to pray and work for peace.

The statement listed several specific actions which signers requested of both the government and members of churches. It asked U.S. leaders "to press now for a bilateral and verifiable nuclear arms halt; and then to negotiate mutual arms reductions and a more stable nuclear balance."

It urged churches to "pray for peace and pray for our enemies," during advent and Christmas sea-

sons, Memorial Day weekend, and the first Sunday in August, which is the Day of Prayer for World Peace. It also called on churches to form Christian life committees and peacemaker groups.

The confession of faith was signed by about 300 Southern Seminary students and "almost all faculty and top administrators," reported Glen Stassen, professor of Christian ethics who helped students draft the statement.

Signers of the petition represented themselves alone, and the document was not intended to represent an official seminary policy on the issue, Stassen added.

## Armed thieves rob Smiths in Brazil

LONDRINA, Brazil (BP)—Armed thieves robbed Southern Baptist missionaries William and Carolyn Smith as they returned home Jan. 10. William Smith is a native of Amite County, Miss. Mrs. Smith is from Orlando, Fla.

The Smiths weren't hurt, but their car was apparently used in a bank robbery Jan. 11.

The missionary couple, veterans of more than 20 years of evangelistic work in the southern Brazilian city of Londrina, drove into their garage about 9:15 p.m. As she was locking the front gate, two men appeared, shoved her aside, and confronted Smith with a pistol.

Smith tried to talk the men out of taking the car, then asked permission to remove personal belongings from it. The thieves apparently became nervous; and one fired the pistol, hitting the floor or the wall. At the same time, Smith dropped to the floor.

"I really thought he had been hit because I saw him go down," Mrs. Smith said. As she began to scream and pray, the two men jumped in the car and sped away.

A crowd of neighbors rushed to the scene; and friends who drove by "right at the same time" chased the stolen car but couldn't catch it, Mrs. Smith said. The police arrived soon after.

A vehicle matching the description of the Smiths' car was used in the robbery of a Londrina bank the next

## USSR Christian is sentenced to prison

Riga, U.S.S.R. (EP)—A Soviet court on Dec. 5 handed down a particularly harsh sentence to Janis Rozkalns, a Latvian Christian leader here, informed sources report to Christian Response International. Convicted on charges of "anti-Soviet agitation and propaganda," Rozkalns received a five-year prison term and three years of internal exile.

For Rozkalns, a 33-year-old Baptist, this episode began when police searched his residence in January, 1983. During the search, officers confiscated 40 Bibles, a number of religious books and copies of the United Nations Declaration on Human Rights and the Helsinki Final Act.

Sources say this was "a great show trial"; that Soviet authorities, by broadcasting reports on television, displayed the force they are willing to use against Christians involved in evangelical activities. Before his arrest, Rozkalns, his wife Gunta, and two children had applied to emigrate from the Soviet Union. Their request was denied, apparently without explanation.

We have become so engrossed in the work of the Lord that we have forgotten the Lord of the work.—A. W. Tozer.

## Holcomb to direct development

FORT WORTH, Texas (BR)—James R. Holcomb has been named director of development at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Holcomb had been director of Vision/85, the seminary's current capital needs and endowment fund raising project, since March 1981. The project to raise \$25 million by 1985 is 80 percent complete. He replaces W. Edwin Crawford, who retired Dec. 31, 1983.

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# Faces And Places

by anne washburn mcwilliams

## Tune-ups available

My Toyota station wagon is edging up to the 90,000 mark, and I put 1,500 miles on it in the last week and a half. The morning I drove 180 miles north to Crowder was cold, cold, but the sunshine was bright and the sky a cloudless blue. As usual, it took me four hours to drive the distance it takes everyone else to drive three. My Toyota doesn't like to be pushed.

It was my first visit to Crowder; I found it in the Delta, flatlands stretching far in every direction from its water tank. Ice was still shining on the fields at 12:30, and along the edge of the Yocona River. The brick house of Robbie and Leonard Gee, I discovered, is diagonally across the street from two churches and is surrounded by big pecan trees.

The Gees had said, "Come up 55 to Batesville, go west on 6, and turn south at the Case tractor place." By quarter to 12 I was at Enid, and stopped at a grocery store to ask if I could cut across to Crowder without going around by Batesville. "Sure," the man said, "but I think it would be too hard to tell you how to get there—no signs on the road. People who live here know the way—it's only ten miles—but I think you'd better go around." I did; the longer way was nearly 30 miles.

Robbie spread before me a feast, ending with an enormous slice of coconut cake. The two of them talked enthusiastically for two hours about how much fun they are having as members of the Texas Baptist Retirees' church building "Company" (See story on page 8).

I took a shorter route back home to Clinton, Highways 35 and 17 through Charleston, Carrollton, and Lexington. It was a new way to me and I found on it some of the most beautiful scenery I've seen in this state. At places the road curved along the edge of good-sized hills. To my right, the land was flat, and I realized I was riding along the rim of the Delta. Sometimes I'd catch a distant flash of sunshine on water, and supposed the streams and lakes must be fed by the Tallahatchie River.

For a long time I've wanted to see Carrollton. It was late afternoon, and I had to hurry. North Carrollton seemed a lot like the typical small Mississippi town; yet it did have its own special flavor. But across the creek in Carrollton, I felt I had been transported to the 1890s. The Victorian houses, the picket fences, the narrow lanes, the hills, the venerable Courthouse, the gigantic trees, the old-fashioned stores, the Carroll County Picture Show that Bobbie Gentry sang about—these I want to go back and see better at Pilgrimage time in the spring. I'm glad the citizens have had the stamina to keep it that way. (The Episcopal church reminded me of the one on St. Simons Island, Ga.)

It was 7 by the time I got home, and I was ready to sit down by the fire with Mama and W.D. Mama stayed with us for three weeks after Christ-

mas, and we drove her home last weekend—660 miles round-trip. The weekend before that (after W.D. checked the oil and pronounced it okay), Mama and I drove to Baton Rouge to see Tom Brown (my nephew and her grandson) and his wife, Susan. Mama had packed us a lunch, so on that drizzly, gray day we had a picnic in the car, parked in front of the Louisiana Welcome Center.

Tommy and Susan are renting a lovely new duplex on Sharlo, near LSU and not far from the Mississippi River. We had fun, eating and talking. A special security guard—Baron, their German shepherd, slept by our bedroom door.

For the return, my gasoline tank was half empty (half full?) Because of the rain, I chose a Full Serve, and thus got an under-the-hood check. Good thing. The attendant poured almost a bucketful of water into the battery.

All that traveling set me to thinking about cars. Once I read a devotional book that compared the car to the Christian. A car needs an intelligent hand to guide it; it needs gasoline to give it power, and a battery to ignite the gas so that its power will explode. The car needs oil so it won't burn itself out; it needs lights so dangers may be avoided; and water to keep it cool and help it to operate well. It needs brakes, the power to stop.

As the car is not a self-made product, neither is the Christian, wrote the physician, Walter Lewis Wilson. For the Christian, the guidance and limitless power of the Holy Spirit are available. So are the comfort, like oil, that the Spirit pours on troubled hearts; the Living Water he sends to renew souls parched by sin; and the Light he provides for piercing fogs and mists.

## Watson tells about SALT promise for farmers

MANILA, Philippines—A Southern Baptist missionary from Mississippi, Harold Watson, told national finance and government leaders in the Philippines of a plan to revolutionize the lives of three-fourths of the families who farm in developing countries.

Watson and his staff at the Rural Life Center on the island of Mindanao have already seen Sloping Agricultural Land Technology (SALT), which they have developed during the past five years, prove its validity on hundreds of acres.

Designed for upland farmers, SALT prevents erosion, improves the soil and thus helps provide a better diet for minority cultural groups who live in the hills of Mindanao. It is simple and inexpensive, and the bulk of training is administered in the

NASHVILLE, Tenn. (BP)—Enrollment at the six Southern Baptist Seminaries increased eight percent from Fall 1982 to Fall 1983.

Total enrollment was 10,848, an increase of 760 students.

Five of the six schools reported increases ranging from 3.4 percent at New Orleans Seminary to 20 percent at Golden Gate Seminary in Mill Valley, Calif. Southwestern Seminary in Fort Worth, Texas, was up 12.5 percent, Midwestern Seminary in Kansas City, Mo., increased 10 percent and Southern Seminary in Louisville, Ky., increased five percent.

Southeastern Seminary in Wake Forest, N.C., reported a 5.8 percent decline from its record enrollment last year.

Golden Gate registered 798 students for the fall (an increase of 135), the sharpest percentage increase in over a decade.

The largest gain (from 65 students to 128) came in the Seminary's Multi Ethnic Theological Association centers. In the past year seven new META centers have been established, including Hispanic centers in Garden Grove, Gilroy, Los Angeles, and San Diego, Calif., and Tucson, Ariz.; a Chinese center in Los Angeles; and a Native American Indian center in Anchorage, Alaska.

Student registrations on the main campus went up 19 percent (to 538). It was the 13th increase in the past 14 years for Golden Gate.

Southwestern, the largest theological seminary in the world, had its fifth record enrollment (and 17th in 18 years) with a count of 4,337. There were 3,890 students on the main campus with the remainder taking classes at centers in Houston, Shawnee, Okla., and San Antonio, Texas.

One reason for the increase was new degree programs in communi-

field. It requires no costly machinery or foreign skills.

Speaking at Manila's De La Salle University during a lecture series, Watson and Filipino Warlito Laquihon told bank representatives, government agricultural officials, university officials and Peace Corps personnel that SALT could save minority farming groups from starvation and extinction.

Watson offered SALT as a partial solution to the continuing economic crisis facing hillside farmers. He pointed out that three-fourths of developing countries' farmers live on hills.

Seven major groups of agriculturalists and economists have studied SALT under supervision of the Rural Life Center, which opened in 1971 under Watson's leadership.

cation, marriage and family counseling and missiology.

Southwestern reported 29 percent of the students are mission volunteers.

Midwestern had registered 573 students by Oct. 1 at the main campus and centers in St. Louis, Little Rock, Ark., and Wichita, Kan.

Southern's count was 2,543 with major increases in first time students and first time professional students.

New Orleans reported 1,390 students at the campus and seven extension centers. It was the eighth consecutive record enrollment and the

11th consecutive year of enrollment increase. Significant enrollment increases were recorded in master's level courses in Shreveport, La., and Mobile, Ala. NOBTS also added a major in evangelism at the master's level this fall.

Southeastern dropped only 14 students (to 1,092) in its main campus count but large decrease in persons enrolled in night courses and off-campus courses accounted for the 5.8 percent decline. Total enrollment was 1,207, a decrease of 75.

Southeastern's enrollment has increased 90 percent in the past decade; from 634 students.

## Blacks develop mission for white Baptist group

LITTLE ROCK, Ark. (BP)—Black Baptists have started a mission for white Baptists in Little Rock, Ark.

Christ Temple Missionary Baptist Church has begun a white Southern Baptist mission across the street from its building, which formerly housed a white Assembly of God church.

The 5,400-resident community is changing again—pluralizing, according to Christ Temple pastor James Thrower.

Thrower and his congregation realized they could not minister to a significant portion of their neighborhood when a witness team "got stalled" at the door of a fearful, elderly white woman's home. "We wanted to find a way to reach white people in this area without making them afraid," said Thrower.

The church already owned part of the answer, a second building across the street from its own. The congregation began surveying the community for prospects, but leadership was still a problem.

That answer came when two of Thrower's classmates from Boyce Bible School, Jerry Kinney and Bob James, introduced Thrower to a young Black Muslim they had won to Christ. Thrower talked with them about the proposed mission, and things seemed to click.

Kinney and James turned out to have been residents of the neighborhood before the first transition. In fact, James had lived only three blocks from the mission's location.

On Aug. 14, Open Door Baptist Mission opened its doors with four people present, its two bivocational pastors among them. Three months later, Sunday morning worship averages 16, and plans are being made to begin a Sunday school program.

The mission is already contributing to the Pulaski County Association and the Cooperative Program, according to Kinney.

"There are lots of reasons for not doing this," explained Thrower, re-

calling perennial economic depression, a struggle for acceptance, theft, vandalism, and the three leaders' relative inexperience—all are first-time pastors.

"The only answer we have found is Matthew 28: 'go, baptize, teach.'"

## Business essentials meet slated

A conference on the essentials of business administration is scheduled for Feb. 2 at the Hinds-Madison association office in Jackson. According to Leon Emery, director of the Church Administration-Pastoral Ministries Department, the conference is targeted for church staff members who carry dual responsibilities, one of which would be business administration.

Times for the conference will be 9 a.m. until 3 p.m., and the materials to be used will be furnished. That will necessitate pre-registration, however, Emery pointed out. Registration should be handled immediately, Emery said.

Cosponsors of the conference are the association and First Baptist Church, Jackson. Topics will include management of the office, personnel, energy, safety, and the use of computers in the church office.

Carnal men are content with the "act" of worship; they have no desire for communion with God.—John W. Everett.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.—Alexander Pope.



# Hospital is no place for a man to retire

By Tim Nicholas

When Clark McMurray retired from the pastorate of First Church, Pascagoula last year, he went to the hospital—not to recuperate, but to work.

McMurray is the first chaplain at Singing River, a 400 bed hospital. Working 30 hours a week, McMurray's salary is paid by the Jackson County Baptist Association. And there seems to be acceptance all round.

"I'm called the official prayer around here," said McMurray who visits patients when referred by staffers or families. "I go to lots of rooms to pray and let them know someone cares," he said. However, "I can't possibly pastor all these people."

McMurray is gathering a cadre of other ministers who will come when needed. Men from nine denominations have made themselves available so far.

The tiny prayer room at the hospital is being refurbished with more pews since two doctors and three nurses requested services to be held there.

McMurray said he sees attitudes changing constantly in openness toward the gospel ministry at the hospital. At least one profession of faith was made in a followup to McMurray's ministry. And only three hours after giving comfort to a woman by reading Psalms 37:5, she was dead.

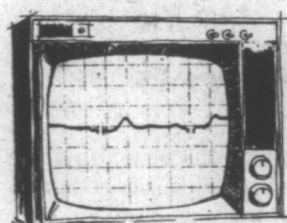
Besides sponsoring the hospital chaplaincy work, Jackson County

Baptists have become involved in several other innovative ministries. They budget money for Exodus House, a rehabilitation home for former drug dependent persons; they help fund prisoner evangelism, which is led by Sid Taylor, a Baptist, as is Exodus House, by a Baptist, Majure Smith. And the association is having Mike Gonzales over from Biloxi one evening a week to hold Spanish services at Arlington Heights Church.

This coming Mar. 26-29, the association is holding a Laser project which seeks out ethnic groups and attempts to organize interested persons into Bible study groups. This Laser will work with Hispanic, Vietnamese, and Indian. Already there is an Indian Church, led by Ray Brooks, and Gonzales leads the Spanish, so the Laser will augment these. At present there is no organized work among the Vietnamese in Jackson County and the Laser will attempt to organize such.

Allen Webb, director of missions, reported that the association has also voted to establish a partnership agreement with Dub Hughes, director of missions for three associations in Montana. Hughes is former pastor of Calvary Church, Pascagoula.

Webb said the association will donate \$5,000 to church buildings there and will send two or three construction and Vacation Bible School teams as volunteers.



## Intensive care

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### Available but not asked

I was divorced nine years ago. I believe I am a reasonably attractive person, friendly, outgoing, and regular in church but have never been asked for a date. I look in the mirror and wonder what is wrong with me. I have tried to be satisfied with my singleness and treat it as a gift. I don't think that I want to get married but would like to have some male companionship. Any help?

M.F.

Dear M. F.: Evidently your problem is different from the ones who say they do not meet young men. Have you tried asking some eligible man to accompany you to a concert, a sports event, or a play? Your approach might be "I have two tickets and thought you might want to go." This would frighten some insecure males, but it could be an opener. Maybe another eligible male will see you going out and take the hint.

When you were first single again, did friends try to fix a date for you and you were not ready? Why not let someone know you are now ready to get back into circulation. We feel

sure you have prayed about this major concern. Now help the Lord answer your prayer.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

We shall never have more time. We have, and have always had, all the time there is. No object is served in waiting until next week or even until tomorrow. Keep going day in and out. Concentrate on something useful. Having decided to achieve a task, achieve it at all cost.—Arnold Bennett

In seeking happiness for others you find it for yourself.

## Guest housing available for Coast appointment service

Gulf Coast Baptists will be opening their homes to other Baptists from all over the state who will be in Biloxi April 10 for the Foreign Mission Board appointment service.

The night's lodging for individuals or families attending the service is will free of charge. In order to be registered for the service, however, those desiring to be housed in private homes need to have their requests in no later than April 3, according to Gerald H. Walker, pastor of Lizana Church, Gulfport, and chairman of the guest housing committee.

Requests for housing need to be completed on the form below and addressed as follows:

Gerald H. Walker, Chairman  
Guest Housing  
11 Barrone, Rt. 6  
Gulfport, Miss. 39503  
The telephone number is (601) 832-5006.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

Please indicate the following:

Number in party \_\_\_\_\_ Couple \_\_\_\_\_ Number of children \_\_\_\_\_

Male \_\_\_\_\_ Female \_\_\_\_\_

Single individual \_\_\_\_\_ Age \_\_\_\_\_ Male \_\_\_\_\_ or Female \_\_\_\_\_

## Denomination leader requests presidential action on ruling

By Ray Furr

DALLAS (BP)—Southern Baptist Convention Annuity Board President Darold H. Morgan is encouraging Southern Baptists to join him in writing a letter to the president and Treasury Secretary Donald T. Regan requesting they overturn a 1983 revenue ruling which prohibits ministers and military personnel with tax free housing allowances from deducting interest and real estate taxes for personal residences.

In his letter to the president, Morgan questioned the authority of the Internal Revenue Service to revoke a previous interpretation which had been in effect for more than 20 years. Morgan said he thought the "proper forum for a decision of such monumental economic impact is Congress, not the IRS."

Although Revenue Ruling 83-3 has not been applied to military personnel with housing allowances, the Treasury Department is reviewing a proposal which could eliminate the mortgage interest deduction for these members of the armed forces. Defense officials argued this step would amount to a pay cut of four to six percent for half a million people in the armed services. They contend approximately 600,000 military personnel will see tax increases of \$800-\$3,000 per year.

Morgan said while the impact on military personnel is severe, ministers will suffer more because the clergy are among the lowest paid workers in the country. He noted the financial impact of Revenue Ruling 83-3 in addition to the higher Social Security taxes that went into effect Jan. 1, will devastate many ministers. He said the IRS admits the additional revenue generated from ministers by the ruling will be miniscule.

The new ruling became effective for ministers on July 1. However, the IRS extended the effective date for clergy already owning their own homes until Jan. 1, 1985.

"Such a discriminatory application of revenue 83-3 would contradict advice given by IRS attorneys to the effect that no distinction should be made between ministers and members of the armed forces with respect to deductibility of real estate taxes and interest," Morgan said.

Noting Treasury Secretary Regan's decision is expected to be imminent, Morgan is encouraging interested Southern Baptists to write their letters as soon as possible.

The addresses are: President Reagan, The White House, 1600 Pennsylvania Avenue, N.W., Washington, D.C., 20500; and Treasury Secretary Donald T. Regan, Herbert Hoover Building, 14th Street and Constitution Avenue, N.W., Washington, D.C., 20230.

(Furr writes for the Annuity Board.)

## HMB directors elect Graham assistant

ATLANTA (BP) — Jerry B. Graham has been elected assistant to the vice president of the Southern Baptist Home Mission Board by the board's executive committee.

Graham, associate director of the board's Church Extension Division, was promoted to assistant to Vice President Gerald Palmer in the board's mission section, effective Jan. 1, 1984. He succeeds James N. Lewis, who is now director of the board's Associational Missions Division.

Although the executive committee and the board took no action, several members voiced concern about what they called "inadequate increases" in SBC Cooperative Program income from 1984-85.

In response, Home Mission Board President William G. Tanner explained although the SBC Executive Committee has not made a decision on 1984-85 budget recommendations, early reports indicate the Home Mission Board will receive an increase of only about three percent in Cooperative Program funds next year.

Because of the big increase in SBC capital needs budgeting, it is doubtful the two mission boards will receive any "challenge funds" over and above the operating and capital needs budget. "Some of the more creative things in mission advance the Home Mission Board has been able to do have been possible because of the challenge budget," Tanner said.

The executive committee also approved 53 persons for missions assignments.

Included were 10 missionaries, 10 missionary associates and 33 persons who will receive pastoral assistance. Included were Timothy and Deborah Salladay of Castro Valley, Calif. The Salladays will remain in California where he will serve as a student worker in San Francisco. She is a graduate of Mississippi State University in Starkville, Miss., and works as an administrative operations manager with IBM in San Francisco.



## "Never a question in my mind"

By Joel E. Haire, pastor  
First Church, Crystal Springs

I cannot remember the first time I heard about the Cooperative Program. All of my life I have understood it as a way of life for Southern Baptists.

My father was a Baptist pastor for more than 50 years. When I was just a boy he told me how God led Southern Baptists to work through the Cooperative Program to support missions. He had witnessed its beginning and growth.

Now I want my children to learn the same valuable lessons about this program that I learned. It is my be-

lieve that the Cooperative Program should be taught in the home as well as the church.

There has never been a question in my mind about whether or not to support the Cooperative Program. Rather, my question has concerned how we can take this God-given plan and use it to its full potential through faithful giving.

A true vision of what Southern Baptists could do through the Cooperative Program under God's leadership is one of the most exciting things I know.



# Ethicist likes proposals to battle drunk drivers

NASHVILLE, Tenn. (BP)—Southern Baptists have been urged to support implementation of the recently released recommendations of the Presidential Commission on Drunk Driving.

Ronald D. Sisk of the Southern Baptist Christian Life Commission said the report "provides a framework" for implementing practical solutions to the national problem.

It calls for sweeping reforms affecting public interaction with persons who drink and drive and urges a comprehensive approach, involving action at local and national levels.

Among the recommendations are broad efforts to increase public awareness of the drinking and driving issue, with particular attention to youth education, national minimum legal drinking age of 21, and other preventive measures.

Immediate, severe penalties for offenders, with no plea bargaining or judicial reduction of sentences; increased involvement by grassroots

organizations, including churches, in monitoring drunk driving legislation and enforcement; and funding of needed programs by state and local legislation, designating offender fines and fees to cover costs, are features.

Though it did not recommend a general increase in alcohol taxes, which he supports, Sisk believes the report does "add up to a comprehensive framework for a societal attack on drunk driving."

"The Presidential Commission," he said, "has commendably done the hard work of providing recommendations for basic standards. What remains is for concerned citizens, including Southern Baptists, to stop drunk driving by working with other concerned citizens to put these recommendations into practice."

The Christian Life Commission, which deals with the abuse of alcohol and other drugs, has produced a series of materials to provide "handles" for local Baptist churches to confront the problem, he added.

# Sisk calls for increase in federal alcohol taxes

By Tim Fields

NASHVILLE, Tenn. (BP)—An alcohol education specialist is calling on Southern Baptists to support an increase in federal excise taxes on alcoholic beverages.

Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, said a "nationwide movement is growing to reinstate sanity and responsibility into American alcohol policy by requiring those who use alcoholic beverages to pay a portion of what alcohol use costs our society."

Sisk said groups calling for the increase in alcohol taxes include the Social Security Advisory Council which has made recent recommendations to the Secretary of Health and Human Services, the Center for Science in the Public Interest, the National Research Council, and the National Council on Alcoholism.

"With one family in every three affected by the drinking of a family member, alcohol abuse is a serious social and moral problem," he said. "While the basic goal of Southern Baptists should be to educate individuals and families to abstain from alcohol, we should also support reasonable control measures such as raising the federal excise tax."

Sisk said there are four basic reasons why alcohol taxes should be increased.

First, there has been no increase in federal alcohol taxes on wine and hard liquor since 1951. Taxes on beer have not been increased since 1964.

"The Consumer Price Index has risen by 238 percent since 1951 and as a result, taxes on liquor and wine are approximately two-thirds less than they were 30 years ago," Sisk said. "Current federal levies are only about three cents per bottle on wine or beer and about \$1.70 per fifth of liquor," he said.

Second, alcohol use costs American society approximately \$120 billion each year in alcoholism and related problems. "It is entirely just as logical to place the burden for a portion of these costs on those who use and abuse alcohol and a user's tax is the most efficient way of doing this," Sisk said.

Third, the Medicare system which is responsible for caring for many people who suffer from the effects of alcohol use needs \$300 billion in additional revenue from now until 1995. Groups which support the increase in alcohol tax argue adjusting the tax for inflation since 1951 and raising the tax on beer and wine to equal that on liquor could produce between \$25 and \$30 billion in additional revenues annually, Sisk said.

"Designating that revenue for Medicare would go a long way toward underwriting the fund," he says. "Every problem drinker costs society an estimated \$5,000 per year in alcohol-related medical expenses. Why not let the excise tax cover part of that burden?"

Fourth, some of the groups contend alcohol taxes would raise the price of alcoholic beverages enough to discourage some drinking. Sisk said a researcher with the Duke University Institute of Public Policy Studies says for every one percent increase in retail price, alcohol-related auto deaths would drop by .7 percent and deaths from cirrhosis of the liver would drop by .9 percent.

"While no legislation has yet been introduced to support an increase in federal excise taxes on alcohol," Sisk explained, "interested Southern Baptists should contact their legislators with the message the time has come to increase alcohol excise taxes."

(Fields writes for the Christian Life Commission.)

## Devotional

# "Be ye imitators"

By Jim Didlake, consultant, Brotherhood Department, Mississippi Baptist Convention Board

*Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us (Ephesians 5:1,2)*

Paul, in writing to the church at Ephesus, was presenting a pattern of life for those who claimed Jesus as Lord. Some translations of these verses read, "Be ye imitators of God." Whichever way we read it, as Christians we are being told that we must have a lifestyle relaying the message that we have been with Jesus.



Didlake

Each summer many boys come to Royal Ambassador Camp to enjoy the numerous activities there. Each one receives a counselor to direct him during his stay. As the days pass the boys grow closer to their counselor in love and respect. Near the end of the week boys begin to imitate the counselor's actions and words. This action is the same that we need to possess in our lives. A Lord willing to lay down his life for us should be worthy of our total dedication to become like him.

That lifestyle, however, is definitely not an easy one to follow. Jesus makes it plain that the Christian must develop his relationship, his communication, and his commitment to God.

John 15:15 presents the first idea. Jesus tells his followers, "No more are you servants, but instead I call you friends." In this new relationship we, through grace, have been given a share of the Kingdom. With that share comes the responsibility to be his friend. A friendship means the love and respect that causes us to give our best for him.

Likewise, we must communicate with our Lord. Psalm 116 relates, "I love the Lord because he hears me." In our relationship he does hear us, but we must also listen and respond to him. Our ability to talk and listen to God determines how closely we will resemble Jesus in our actions.

Finally, as an imitator, we must be committed. Jesus expressed this in his words, "even love your enemies." If we can accomplish this action, how much more will we be able to love those we claim as friends? Easily the follower can see the walk with Jesus may become hard, but the real difficulty begins to fade as we consider the eternal promises of his Kingdom. We should be constantly thankful for the beautiful example he gave us of how to live.

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Thursday, January 26, 1984

# Pseudepigrapha to be published

DURHAM, N.C. (EP)—A Duke University biblical scholar has published a collection of early Jewish and Christian writings he says were discredited by early church authorities but are crucial to understanding the Bible period. The writings called the Pseudepigrapha, meaning "false writings," had been left in archives and monasteries around the world for years, said James H. Charlesworth, past director of Duke's International Center on Christian Origins and editor of "The Old Testament Pseudepigrapha." Charlesworth spent 11 years translating and preparing the writings for publication along with more than 50 other scholars from 11 countries.

The book contains 65 works from a 400-year period before and after the birth of Christ, and could be seen as a supplement to the Bible, he said. "I am certainly not trying to say the Pseudepigrapha is as important as the Bible," he said. "These writings, however, show how important the Bible is."

With the 1947 discovery of the Dead Sea Scrolls, credence was brought to these spurned writings, he said. Many were found in fragments along with writings of the Bible among the Dead Sea Scrolls.

# Lloyd Elder said "on ready" to assume board presidency

By Linda Lawson

NASHVILLE, Tenn. (BP)—Lloyd Elder describes himself as "on ready" as he prepares Feb. 1 to assume the presidency of the Southern Baptist Sunday School Board.

Elder, 50, was elected in February 1983 to succeed Grady C. Cothen at his retirement Jan. 31, 1984. Elder is completing 10 months of orientation which has included interviews with persons throughout the board and at every level of the denomination.

"This orientation period has allowed major learning opportunities for developing relationships, participating in the operations of the board, and increasing my sensitivity to Baptist people and other Sunday School Board audiences," Elder said.

"My intention as president of the board is to keep its focus on the local church and to magnify the excellence of this organization through servant-leadership," he said.

Elder said he was not totally surprised at the size of the Sunday School Board—1,800 employees, 16 programs of work, and a 1983-84 budget of \$149.2 million.

For example, he said, "Each program, such as Sunday School, has resources for its own role. But it extends those resources as it relates to other programs such as Church Training, Church Administration and Church Music."

Another part of Elder's orientation was a detailed study of the 23-year

history of the board. He came away grateful for the hope strengthened by an increased awareness "the Sunday School Board and the convention have had other days of struggle and gone on to experience growth, harmony, and fellowship."

A knowledge of the board's heritage helps him "keep the large, founding vision in mind and becomes a point of reference in making today's decision," Elder said.

"It has helped me to keep aware of the central purpose of the board and its relationship to the convention and the people. I have come to know in a sense the vision and heartbeat of people like J. M. Frost" (Virginia pastor who led the effort to establish the board and became its first corresponding secretary).

Many conversations with Cothen also have been a key part of Elder's introduction to the board. He described Cothen as a "visionary leader at the center of Southern Baptist life with a deep commitment to the Bible and the lordship of Christ. He has become a cherished friend."

Among Cothen's contributions, Elder cited Cothen's initiation of the Bible Book Series for youth and adults, his emphasis on Bible teaching for the masses and his initiation of BTN (Baptist Telecommunications Network) which will begin broadcasts by satellite to churches in June.

Combining the management principles of organizational renewal and the biblical principles of spiritual renewal, Elder said he hopes to challenge the denomination as an organization to make positive changes at every level toward more effective service to Christ.

Within the Nashville community, Elder said he has seen the primary influence of the board through its employees as members of local Baptist churches. He has preached in numerous Nashville churches, including First Baptist Church where he and his wife Sue are members.

"I have found employees serving as deacons, choir members, ushers, and committee members. My own Sunday School teacher is Will Beal (consultant in the church administration department) and my Sunday School department director is Bob Boyd (supervisor of the ethnic liaison unit)," said Elder.

After spending most of their lives in Texas, Lloyd; Sue, his wife of 30 years; and son Philip, a high school senior, have made the move to Tennessee with a minimum of problems.

"It is difficult to uproot, but people have been gracious, outgoing and friendly. We're settling in," he said, expressing a special measure of gratitude for Sue's support and encouragement during a year of new beginnings.

(Linda Lawson writes for the Sunday School Board.)



# "Enquirer" recruits two for Texas band of aging angels

By Anne Washburn McWilliams

"I read about it in the National Enquirer!" said Robbie Gee of Crowder, Miss. That's how she found out about the Texas "band of aging angels" that goes around building churches for free.

"Just what I wanted to do!" said Leonard, her husband, — build churches. The leader of the "angels" was Olen Miles, 77, of Austin. That's where the Gees' daughter, Robbie Trussell, lived then, so when the Gees went to visit her, they looked up Miles. They learned all about the Texas Baptist Men Retirees, and got an invitation to "Come on and join us."

No such organization exists yet in Mississippi (though many volunteer church building teams go out from the state), so Robbie and Leonard bought a gas-saving Hi-Lo camper in Memphis and took off for Texas. Last year he helped build four churches there. During January and February—after he gets all his pecans picked up in Crowder—he'll be building at Rockport and McAllen, Tex. The group picks the warmer coastal towns in winter, but has built at least 40 churches in five years, from Brazil to Alaska. A job is scheduled this year in Hawaii, and the Gees will probably be there. Like the others, they pay their own travel expenses.

About 100 couples belong to the Retirees, sponsored by the Texas Baptist Brotherhood. Only two other couples besides the Gees are non-Texans. About 40 couples are usually on the job at the same time—all don't go on every job. They stay booked up for six or eight months of the year. Their donated labor saves churches at least 50 percent on building costs.

The Retirees set up a temporary trailer park on location. Miles goes ahead of the group to make preliminary arrangements. Churches furnish materials, a place for the caravan camp, and one hot meal a day for the builders and their wives. Builders furnish their own tools, but heavier equipment has been donated, plus a truck to transport it. These are "Company"-owned. (They call their outfit "The Company.")

The age span of the Retirees ranges from the 50s well into the 80s. Anybody who wants to help can join. The Gees recalled one man in his 80s who, because of health problems, could not do much, but he kept the building site swept and the lumber scraps cleared away. "This is something that always needs to be done," said Gee. Another man with a bum knee would lie flat on the floor and drive nails.

At 70, Leonard Gee has been called "spring chicken" of the group. He'd been retired four years when he and his wife joined the builders last year. He'd had open heart surgery with five bypasses, so he got a doctor's check-up before applying. The doctor said, "Absolutely you cannot do this!" But Leonard argued, and the doctor said, "Give it a try." Leonard worked on a trial basis, at Christian Farms, a drug rehabilitation center



Robbie and Leonard Gee camp in their Hi-Lo trailer while on location with the Retirees.



Leonard Gee, craftsman, can build anything from churches to houses to furniture or toys. Using popular lumber scraps from a place where he worked for 28 years, he built a doll bed for his four-year-old granddaughter, Miranda, and the doll his wife, Robbie, made for her.

at Beldon, Tex., for a week, building a dorm. At the end of the week he went back to his doctor.

"Whatever, you've been doing, don't stop!" the physician said, "You are in better shape than I've seen you in a long time!" So after the trial week, the couple bought a camper and got into the organization officially. The doctor still says the work-out is keeping his muscles in tone and helping his heart stay healthier.

Before retirement, Gee had worked 28 years for the Edmondson Lumber Co. in Crowder—he is a carpenter, plumber, brick mason, concrete finisher, block layer, electrician, etc., "You name it. I have done it," he said. He built a lot of houses in his day, including the parsonage of the Crowder Baptist Church. "Once in Clarksdale for two years, we finished a new house every four days—while doing 65 at the time."

He grew up at Tocowa (an Indian name—used to be spelled Ptoowa) and his wife at Toccopola. After he got out of the army—he was a supply

sergeant and served in the Pacific in World War II—they moved to Crowder and joined the Crowder Church.

Not just retired contractors, but also retired pastors, businessmen, and others are numbered with the "angels." Nobody gets his cap and nail apron, though, until he has actually done some work.

"The fellowship is great," said Robbie. "Everyone is so helpful and congenial. Everyone helps everyone else get settled each time, and the camper parked and hooked up. Olen Miles is a great leader, and so is his wife. She says to us women, 'Love each other. No gossip here!' and that's the way it is." (Another plus might be a catfish supper at a church member's house.)

While the men are working six days a week from 7 to 5, the women have plenty to do. Mrs. Miles leads in many of these activities, including a choir. The choirwomen wear their green and white builders' caps, plus white blouses and green skirts.

The women get together for a morning devotional time; they prepare refreshments for the men's break time morning and afternoon; they take part in crafts activities—sew, embroider, make dolls, etc. Robbie covered picture frames with calico and lace, for Christmas gifts. She made dresses and a cabbage-patch type doll for her four-year-old granddaughter, Miranda, who lives now in Dallas. (Her mother is a pharmacist there.) Then Leonard made a handcrafted bed for the doll. In afternoons the women may visit for the church. Or they use the Company's washing machine to do the weekly laundry.

Nights the building site is "cleaned up" and revival services are held. The audience may sit on lumber piles or on buckets or piles of bricks.

"This is the best thing that's happened to me," Gee said. There's no pressure. I can rest when I want to, for I'm not getting paid and I can't get fired. I would really like to see a retirees' building group organized in Mississippi. I know Olen Miles would be glad to come and tell us what needs to be done!"

Building churches gives the group a sense of worth and purpose. "Some of the couples had been just traveling in their campers, sightseeing," said Robbie. "They had gotten tired of that and wanted something more meaningful to do. The churches we help are ones chosen on the basis of financial need, and we feel we are doing something worthwhile with our time."

Those who have been helped called these Retirees "a band of angels with gray hair for haloes."

**NOTE:** Paul Harrell, director, Mississippi Baptist Brotherhood, said that a Mississippi Baptist Retirees-on-Mission group is in preliminary planning stages now. He said that anyone interested in joining it may contact him at Box 530, Jackson, MS 39205.

## Book Reviews

**ON EARTH AS IT IS . . .** by Gladys S. Lewis (Broadman, paper, 192 pp.) Mississippians who have been on volunteer mission trips to Paraguay or who plan to go there in future will be particularly interested in this missions book, which has its setting in Paraguay. Gladys Lewis of Oklahoma is a speaker as well as an author. Her audiences include women's conferences, colleges, church meetings, and conventions. She and her husband, Wilbur, a medical doctor, formerly served as missionaries in Paraguay. They were stationed in Asuncion, where he was on the staff of the Baptist Hospital.

In prose and poetry, often funny, sometimes sad, with delightful candor, Mrs. Lewis writes of her life as a missionary, and along the way reveals the depth of her prayer life and the results of intercessory prayers of "those back home." Some chapter subjects are history and social customs of the host country, missionary medicine, national churches, the missionary spouse, marketplaces, missionary home life, missionary support, furlough, missionary travel, culture shock, letters home, communication with the Foreign Mission Board. Recommended reading.—AWM

**TREASURED THOUGHTS**, a Collection of Poems by Ruth Norsworthy Crager (Lorrah and Hitchcock, Murray, Ky., paper, 46 pp., \$3.50 locally, \$4 by mail, may be ordered from the author at Box 52, State Line, Miss. 39362). Ruth Crager, the official church poet at First Baptist, State Line, is author of this collection. In recent years, some of her poems have been published in the Baptist Record and a great many of them have been published in the White Rabbit section of the Wayne County News, as well as in her church's bulletin.

Mrs. Crager, who was born and reared in the County Line community of Greene County, was graduated from State Line High School in April, 1942, and married Dan Crager Aug. 15, 1942. They had six children and 10 grandchildren. At the time of Dan's

death, Dec. 7, 1982, they had been married 40 years.

One of the poems, "My Special Child," refers to her youngest daughter, a Down's Syndrome child. Said Mrs. Crager, "She is a very loving person, and it is true that I really found Jesus at that point in my life. Sometimes what we think is catastrophe is the best thing that ever happened to us."

The poems are inspirational—varied, pleasing word-pictures of emotional experiences—on subjects such as prayer, God's love, heaven, twilight, the seasons, other nature topics.

"I Tried to Paint a Sunset" stemmed from her own experience in doing oil paintings during the past five years. "Miracles" is about obedience to Christ. "The Love in His Eyes" pertains to the time of Jesus' crucifixion and resurrection (an Easter poem); "Wasted Years" is good for reading at the time of a new year's beginning. "An October Day" has a lilt about it that expresses her joy in autumn's pleasures. "My Father's the King," one of the best in the book, also carries this note of exultant gratitude. Mrs. Crager sings in the church choir. Her appreciation of the rhythm of song shows up in her poetry. The publisher misspelled a couple of words, but this is a book worth the small price, good for devotional readings or special programs.—AWM

## Missionary News

Dennis and Janet Brotherton, missionaries to Korea, may be addressed at 201-5 O Jung Dong, Taejon 300, Korea. He is a native of West Plains, Mo. The former Janet Millier, she was born in Greenville, Miss.

Glendon and Marjorie Grober, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 7261, 01000 Sao Paulo, SP, Brazil). Born in Vicksburg, Miss., he lived there and in Russellville, Ark., while growing up. She is from Ballard County, Ky.

## 10,000 More In 1984! Glorieta—Ridgecrest



## Expanded Summer Conference Opportunities

OVER 10,000 MORE SOUTHERN BAPTISTS CAN EXPECT TO PARTICIPATE DURING 1984 IN SUMMER CONFERENCES AT GLORIETA & RIDGECREST.

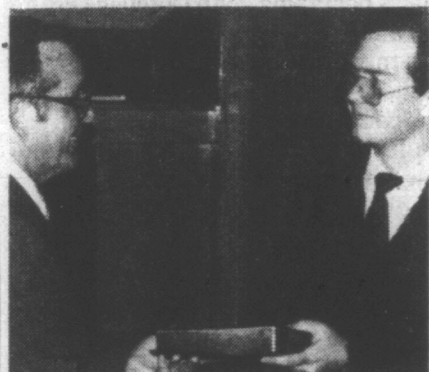
Additional conferences for Sunday School, Church Music, and Centrifuge are scheduled at each center.

For a summer schedule write: Conference Center Program & Promotion Section, MSN 143, 127 Ninth Avenue, North, Nashville, TN 37234.





KEITH WILKINSON, left, director of Sunday School work for the Mississippi Baptist Convention, met recently in Nashville with HARRY PILAND, director of the Sunday School Department of the Sunday School Board. Wilkinson is one of four state Sunday School leaders working with board personnel on promotion plans for the 1985-90 Sunday School program.



EDWARD SUMRALL, right, was ordained to the gospel ministry, Nov. 13 at Parkhill Church, Jackson. He is now serving as pastor at Antioch Church, Lexington. James Edwards, left, pastor of Parkhill Church, presented Sumrall with a Bible from the church.

David Dewease was recently ordained to the gospel ministry at North Columbia Church, Columbia, Marion Association. Valton Douglas, pastor of Bethlehem Church, Laurel, gave the challenge to the church. Jackie Cooke, pastor of North Columbia, gave the challenge to the candidate. George Lee, director of tri-county missions, presented the candidate. Dewease is serving as associate pastor in charge of music and youth at North Columbia.

Herbert (Bert) L. Burleson was ordained to the gospel ministry Jan. 15, at Baxterville Church. Gerald Harris, pastor of Colonial Heights Church, Jackson, delivered the ordination sermon. Charles Williams, pastor of Central Church, Hattiesburg, gave the charge to the candidate and Douglas E. Benedict Sr., director of missions of Lamar Association, gave the charge to the church. Also on program were Mason Thompson, Jake Sones, and Cassell Ehtrekin deacons of Baxterville Church. Burleson is a native of Hattiesburg, and is a graduate of University of Southern Mississippi and Southwestern Seminary, in Fort Worth, Tex. He was licensed by the Rivercrest Church, Fort Worth, in March of 1983.

DALLAS—Annuity Board officials have announced the appointment of Charles D. Vanderslice as a regional marketing director for seven state

Baptist conventions.

Effective Jan. 1, Vanderslice began serving churches and agencies in Arkansas, Mississippi, Missouri, Iowa, California, Alaska, and Northwest Baptist conventions by promoting the retirement and insurance programs administered by the board.

Charles L. (Chuck) Fowler, pastor of First Church, Potts Camp, for three and one-half years, received a doctoral degree in Bible theology, with honors, at the International Bible Institute and Seminary, Orlando, Fla., on Jan. 5. His thesis was on "The Occult, The Second Coming, and the Holy Spirit." Fowler, who has been pastor of First Church, Potts Camp, for 3 1/2 years, formerly served pastorates in Texas, Idaho, and Tennessee. He received an associate degree from Southwestern Seminary in 1969 and received a bachelor's degree in 1980 and master's degree in April, 1983, from the International Bible Institute and Seminary.

J. Ralph Noonkester, president of William Carey College, delivered the Missionary Day address at Southeastern Baptist Theological Seminary at Wake Forest N.C.

Noonkester is in his 28th year as president of the college.

According to Noonkester, if the followers of Christ are to be effective "doers of the word and not hearers only," the Christian college campus needs to be reviewed as innovative intersection for Christianity, missions and education. The "missionary role" of the campus should be taken seriously as the place where Christian leaders are nurtured and missions happen.

Sue C. Harper has been named assistant editor of the Baptist Courier, newsjournal of the South Carolina Baptist Convention. Harper succeeds Don Kirkland, who was promoted to associate editor last summer, succeeding Fletcher Allen, who became editor of the Maryland Baptist. Harper, a native of Lancaster, S.C., has been a staff writer for the Lancaster News since 1976.

## Olympic applications due

LOS ANGELES (BP)—Southern Baptist groups interested in ministry opportunities during the summer Olympics July 28-August 12 should apply to the Southern Baptist Home Mission Board by Feb. 1, according to Kevin Collins, staff assistant for Summer Games Ministries, the organization coordinating Baptists' Olympic outreach.

SGM will host a volunteer group directors' orientation here February

12-14. Group leaders will be responsible for their transportation to and from Los Angeles; SGM will provide housing, meals, and local transportation, Collins noted.

SGM will assign college and church youth groups to activities throughout the 200-mile area encompassing Olympics events. College groups will primarily engage in personal witnessing at the 23 event sites while younger volunteers will assist local

churches with beach witnessing, surveys, campground services, backyard Bible clubs, and vacation Bible schools.

SGM is a joint venture of 300 local Southern Baptist churches, the Southern Baptist General Convention of California, and the Home Mission Board.

For applications, write to Esther Burroughs, Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30367; (404) 873-4041.

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To celebrate its 10 millionth sale, the New York importing firm of Abernathy & Closther will distribute one million nationally advertised MULTI-WRENCHES for only \$2 apiece to the first one million people who mail this printed ad to the company address before Midnight, February 28, 1984.

This is the same famous MULTI-WRENCH design advertised on television and in leading mail order catalogs, with the clever universal "ratchet" that fits all size nuts and bolts—U.S. and metric—from 3/8" to 13/16" and from 9mm to 22mm.

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**\*NOTE: This original printed ad must accompany your request. Copies or photostats are not acceptable.**

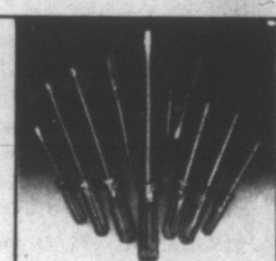
jects. It works on cars, bikes, boats, mowers, furniture, appliances, everything.

These MULTI-WRENCHES will not be sold at this price by the company in any store. To obtain one at this price, apply in writing to the company address no later than Midnight, February 28, 1984.

Each wrench carries a full one-year money-back guarantee, and will be replaced by the company free of charge, if it ever fails to function. There is a limit of two (2) wrenches per address at this price, but requests which are mailed early enough (before Feb. 15) are permitted to order up to 7 wrenches.

To obtain a MULTI-WRENCH, mail *this original printed ad* together with your name and address and \$2 for each wrench. Add \$2 shipping and handling no matter how many wrenches you are ordering. Allow up to 6 to 8 weeks for shipment. Mail to: Abernathy & Closther, MULTI-WRENCH Offer, Dept. 137-9, Box 1048, Westbury, New York 11595. (A23830)

Free 10-Piece Screwdriver Set with each MULTI-WRENCH provided your request is mailed before February 28, 1984. 10-Piece Screwdriver Set includes 4 slot heads, 4 Phillips heads, plus 2 center punch/scratch/and scribe holemakers.



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## Northeast BSU combines state with out-of-state projects

The Northeast Mississippi Junior College BSU has in the past year added a new dimension to its mission activities. For seven years, during spring break, students from Northeast College, Booneville, participated in an evangelism ministry in Daytona, Fla. In May of 1983, seven students and the BSU director, Joe Cobb, worked for three weeks at First Baptist Church, Beverly Hills, Calif. During that time the bottom floor (Sunday school rooms, fellowship hall, kitchen) was painted. New roofs were put on the church and the nursery building. In addition to a new roof on the pastorium, the roof was reworked and the roof line changed.

Students taking part in the California project were Beverly Sargent from Kossuth; Cindy Owen and David Bennett from New Albany;

Becky Sims from Booneville; Kennedy Miles from Corinth; and Brian White and Barry Kindler from Atlanta, Ga.

During two weeks of Christmas break, ten students and their director participated in a construction project at First Southern Baptist Church in South Williamsport, Penn. The work consisted of painting, putting in insulation, and hanging sheetrock on ceilings of auditorium, classrooms, and hallways.

This church is the only Southern Baptist church in Lycoming County, which is larger in land area than the state of Delaware. The building consists of some 10,000 square feet and is being constructed entirely by voluntary labor. It is estimated that the church will save about \$200,000 on labor cost alone.

Students taking part in this project were Cindy Owen and Jay Hatcher from New Albany; Keith Owens and Kevin Fosshee from Ingomar; Cliff Long and Crystal McElroy from Booneville; Paul Wright and Lonie Bryan from Ripley; Cathy McCommon from Saulsbury, Tenn.; and Ronnie Henson from Golden.

Students taking part in these out-of-state missions projects were required to take part in a similar project in Mississippi. Those going to California worked at Camp Armstrong in Union County. Those going to Pennsylvania worked at Short Creek Church, Tishomingo County.

The BSU at Northeast anticipates another evangelism ministry in Daytona and another mission to California this summer, according to Cobb.

## capsules

### Music missions need said at crisis level

NASHVILLE, Tenn. (BP)—The need for musicians in Southern Baptist new work areas is at a crisis level, David Bunch, Mission Service Corps (MSC) director for the Southern Baptist Home Mission Board, told the state music secretaries and associates here in December.

Of the 550 active MSC volunteers across the United States, there are three full-time musicians, Bunch reported. "Literally, if I had 100 music leaders to volunteer, I could place them now," he added.

Bunch called on state music leaders to "help us enlist full-time church musicians that will go, serve, and pay their own way and to help us to decipher and determine which of the requests are most needed."

increase presentation of the gospel, and defend religious liberty. Other Baptists elected officers were Sallie Lanier, also a Southern Baptist representative, treasurer, and Galilee pastor Suhail Ramadan, named a member of the council.

### Women believe

CURACAO, Netherlands Antilles—Two women received Christ as Savior in October and 10 more professions of faith have followed on the Caribbean island of Curacao. Southern Baptist missionaries Leo and Margaret Waldrop began work there in June in partnership with Venezuelan Baptist missionaries Enrique and Belen Montoya. They have not yet established a church on the island, but they've started a worship service and plan an island-wide media campaign.

### Indians lose bid

WASHINGTON (BP)—For the second time in its current term the U.S. Supreme Court has turned aside claims by American Indian tribes that development of recreational facilities on land they consider sacred violates their free exercise of religion.

In an unsigned order issued Jan. 9, the Supreme Court let stand rulings by a lower court in cases brought by Navajo and Hopi Indians to prevent expansion of a ski resort in Coconino National Forest near Flagstaff, Ariz.

### Jews win dispute

WASHINGTON (BP)—The U.S. Supreme Court has let stand lower court rulings permitting a group of Orthodox Jews in Evanston, Ill., to keep a house used for worship in a residential neighborhood.

At issue in the dispute between the Lubavitch Chabad House of Illinois and the city of Evanston was use of a two-story house in a section of the city zoned for residences. The religious group sought an exemption from the zoning law in order to use the residence for Sabbath and Jewish high holiday services, rabbinical counseling and offices, and a library.

Because some Jewish observances practiced by the group require overnight stays the request also sought permission for sleeping and kitchen facilities.

When the city council denied the necessary permit, the Jewish group went to court. It won twice, in a trial court and in a state appeals panel.

### Baptist on council

TIBERIAS, Israel—Ray Register, a Southern Baptist Foreign Mission Board representative to Israel for 18 years, has been elected chairman of the United Christian Council in Israel, a fellowship of 20 evangelical Protestant groups working in the country.

Register, who with his wife, Rose Mary, does evangelistic work with Arabs in the Galilee area, will lead the council as it seeks to strengthen fellowship among member groups.

### BTN is taping

NASHVILLE, Tenn. (AP)—After 18 months of using rented facilities, the Baptist Sunday School Board's telecommunications network, BTN, has begun taping in its own studios.

The 1,240-square-foot studio, complete with control, editing, and engineering rooms, was constructed in existing conference room space in the board's West Wing building.

The first program was taped in the new facility Dec. 1 and is titled "Grouping and Grading Adults in Sunday School."

According to Dennis Conniff, supervisor of the Broadman division's supplies and audiovisuals section, use of the studio is scheduled from January through May, with only two days' maintenance time planned each month.

### Seminary accredited

OGBOMOSHO, Nigeria—The Nigeria Baptist Theological Seminary, Ogbomosho, has been fully accredited by the Southern Association of Colleges and Schools, the same agency that accredits New Orleans, Southern, Southeastern, and Southwestern Baptist Theological Seminaries.

### Jameson named

OKLAHOMA CITY (BP)—Norman W. Jameson joined the staff of the Baptist Messenger as associate editor Jan. 1. R. T. McCartney, editor, has announced.

Jameson will move from Southwestern Seminary, Fort Worth, where he has served as associate director of news and information since 1982. He has also been working on a master of divinity degree at the seminary. From 1977 to June 1982, Jameson was feature editor for Baptist Press, news service of the Southern Baptist Convention in Nashville.

Jameson will fill a vacancy created by the retirement of Fern Hurt who has served on the publication's staff since 1947.

## Satellite antenna field tests show strong signal reception

By Jim Lowry

NASHVILLE, Tenn. (BP) — Extensive field testing of Broadman's satellite earth stations indicates most Southern Baptist churches in the continental United States will be able to use the three-meter (10-foot) television receive only antenna, despite a recent Federal Communications Commission ruling.

A recent decision by the FCC changing the placement of satellites in orbit from four degrees to two degrees raised doubts about the ability of antennas to distinguish between signals of adjacent satellites.

The results of the tests conducted by the board show most churches will be able to receive excellent signals on a three-meter antenna. The board's satellite telecommunications network to churches, BTN, will begin telecasts in June 1984.

In the testing it was determined minor modifications in the antenna are needed to improve performance to avoid any noticeable interference from adjacent satellites, according

to Dan Phillips, telecommunications consultant at the Sunday School Board.

Phillips, an engineer, said the new FCC ruling will place Spacenet I two and one-half degrees from the Western 5 satellite.

A second recent development will improve the possibility of strong reception of BTN signals by Southern Baptist churches.

The satellite "footprint," the signal from the satellite showing the signal strength in each area of the United States, has proven stronger than first believed, according to officials of the G.T.E. Spacenet Corporation.

This means churches in 90 percent of the continental U.S. should be able to receive a signal as strong as only one-third of the country originally would have received. The only areas of the U.S. which now definitely require a four-meter antenna are the southern tip of Texas, southern Florida, and northern New England.

Phillips said other factors will cause some churches to choose to purchase a larger antenna. For example, better reception will be gained with a four-meter antenna for churches located in metropolitan areas with a large amount of microwave interference.

(Lowry writes for the Baptist Sunday School Board.)

## 1st, Booneville plans spiritual awakening meet

A Spiritual Awakening Conference will be held at First Church, Booneville, Jan. 29-Feb. 1. Lewis A. Drummond, the Billy Graham professor of evangelism at Southern Seminary, Louisville, Ky., will be guest preacher, at all services. He is a former pastor of Ninth and O Church in Louisville, and is author of several books on evangelism.

Sunday services will begin at 11 a.m. and 7 p.m. Monday and Tuesday morning services will begin at 10:30 and will be followed by a noon meal in the fellowship hall. After brief messages from Drummond, the noon meeting will dismiss at 12:50.

First, Booneville's choir will present special music Sunday night under direction of Wade Irwin. The Tate Street Church, Corinth, choir under direction of Buddy Earwood, will sing Monday night. On Tuesday night, First Church, Baldwin's choir, under direction of George Martin, will bring special music.

"The conference purpose is to lead the Christians in this area to an awareness of the need for revival and renewal in their lives," said Bill Duncan, Booneville pastor.

## Former Mississippi pastor leads Georgia ministries

ATLANTA—A former Mississippi pastor has been named by the Georgia Baptist Convention, executive committee to lead the state's new Program of Christian Ministries.

E. Edward Onley, Jr., who served pastorates in Green County, Poplarville, Hattiesburg, and Morton, has left his most recent pastorate in Oklahoma City, Okla., to accept the staff position with the Georgia Baptist Convention. While serving the Oklahoma church, Onley was the director of church and community ministries for the Oklahoma City area.

Onley's primary responsibilities will be in developing ministries to

meet special needs of persons and churches in the 92 associations in Georgia. Program ministries will minister to the social, educational, and medical needs of the communities throughout the state. Onley will also direct PACT—Project Assistance for Churches in Transition—as well as work with the Home Mission Board in Urban Church Training assistance.

A widower with six children, Onley is a native of Norfolk, Va., and a graduate of William Carey College in Mississippi. The new Christian ministries program leader also graduated from New Orleans Seminary, and did additional study at Golden Gate Seminary and Southern.





THE COMBINED YOUTH CHOIRS of Ecru Church, First Church, Pontotoc, and West Heights Club, Pontotoc, have presented the musical, "Welcome To The World," five times. The locations were at South Pontotoc High School, North Pontotoc High School, Pontotoc High School, for the Pontotoc Association Youth Rally, and at West Heights Church. The choir was directed by James Francis, minister

of music and youth at West Heights Church. Soloists and narrators were from all three choirs, and different young people were used each time. Jim Hess, minister of music at First Church, Pontotoc, and Tim Sullivan, minister of music and youth at Ecru Church, assisted in preparation and presentation.

## Just for the Record

The music ministry of Highland Church, Laurel, presented its third annual living Christmas tree on Dec. 18, 19, and 20, 1983. One hundred singers filled the 30-ft. tree and shared the message of Christmas through sight and sound; 175 persons indicated professions of faith in Jesus Christ, during the three nights of the presentation. Approximately 3,000 attended the three presentations, with a full house each evening. James Merritt is pastor and Chuck Traylor is minister of music.

Paul H. Leber, recently retired Baptist minister, is available for interim pastorates or supply pastoral needs. His pastorates were at First Church, Purvis, and East Moss Point Church in Mississippi and in Fort Worth, Tex., and Baltimore, Md. His address is Route 3, Box 238, Philadelphia, Miss. 39350 (phone 656-6874).



THE BSU AT JONES COUNTY JUNIOR COLLEGE dresses eight children at Christmas, as one of its local mission projects. The children are picked up at school, taken to Laurel for a shopping trip, and back to the BSU Center for a party. The students play games with the children, serve hamburgers, french fries, and cokes. After the surprise gift under the tree is opened, the students take the children home. With the children at the Christmas, 1983, party, are BSU students (left to right), Jamey Germany, Denise Lee, Lisa Martin, and John Stroud.

## Staff Changes

Wayne Vandiver, a native of Corinth, has been called to First Church, Booneville, as minister with education and youth. He comes from Emmanuel Church, Monroe, La., where he served as minister with youth and activities. He is a graduate of Blue Mountain College and Southwestern Seminary.

Cecil Robert Jones has accepted the position as mission pastor of Spring Hill Baptist Mission in Spring Hill, Kansas. He goes from the pastorate of Spring Hill Church, Calhoun County, Miss. He is a native of Picayune, is a graduate of Clarke College and Blue Mountain College, and is now enrolled at Midwestern Seminary, Kansas City, Mo. He and his wife, Cheryl, and their three children live at 3720 Fremont, Kansas City, Mo. 64129. The first service at the mission was scheduled for Jan. 15, 1984, at the elementary school in Spring Hill.

Ken Jordan, has resigned his pastorate at Calvary Church, Columbia. He is serving as a family ministry consultant in the Family Ministry Department of the Baptist Sunday

School Board, SBC, Nashville, Tenn. While in Marion County, Jordan served the association as family ministry coordinator. He and his wife, Kathy, led marriage enrichment seminars throughout the state. Serving Calvary as interim is Clifford Smyly.

David C. Rogers began his duties Jan. 1 as minister of youth at Main Street Church, Hattiesburg. He and his wife, Mary Sue, and two sons moved from Greenville, where he had served as minister of youth at First Church for six years. Rogers is a graduate of William Carey College and New Orleans Seminary.

Wildwood Church, Clinton, Hinds-Madison Association, has called Sid Jones as minister of music and education. He moved from Cloverdale Church, Montgomery, Ala. Jones is a graduate of William Carey College and New Orleans Seminary.

Your living is determined not so much by what life brings to you as by the attitude you bring to life; not so much by what happens to you as by the way your mind looks at what happens. Circumstances and situations do color life but you have been given the mind to choose what the color shall be.—John Homer Miller.

A note burning ceremony was held at Camp Ground Church, Water Valley, during the morning worship service on Jan. 15. The symbolic burning was performed by Eugene Barnett, pastor, and Jimmy Jones, chairman of deacons. The church is in Yalobusha County. This service climaxed the payment of an indebtedness incurred when the sanctuary and pastorium were renovated in 1982.

To retire the \$5,000 debt balance, a special offering was taken on Dec. 11, 1983, during the church's annual Holiday Fellowship Day activities. The final payment was made early in January.

## Churches report Lottie Moon gifts

Sylvarena Church, Raleigh, exceeded its Lottie Moon Christmas Offering goal of \$5,500.00 on Sunday, Dec. 25. The final total for the offering was \$8,610.25. Pioneer Royal Ambassadors set the example, gathering \$115.00 in a November car wash. The church has 197 resident members. Robert Jackson is pastor.

Central Church of Golden in Tishomingo Association over-subscribed its Lottie Moon Offering goal of \$3,000.00. On Dec. 18, when the offering was counted, a total of \$4,077.64 had been given. Ralph Culp is pastor.

# SCRAPBOOK

## Another year

This is a new year  
With vision no lack;  
Receive it! Enjoy it!  
Don't wish the old back.

Reach out to succeed;  
You can if you try,  
Let your faith never  
Go limping and die.

Look to today  
For every good thing;  
The new year's before you—  
Now what will it bring?

Make the most of your days;  
Living one at a time,  
The new year's for climbing;  
So get up and climb.

Each has his own place to fill,  
The bigger the valley, the higher the hill.  
Work. Work. There's much to do;  
And none can fill your place but you.  
There is work for each from sun to sun;  
And if you fail, it won't get done.

—Mildred H. Bell  
Grenada

## God's masterpiece

The Bible is God's masterpiece;  
It speaks to us today  
Of paths to take—and how to live  
As we journey on our way.

It tells us of salvation,  
God's great redemption plan.  
"These are written that ye might believe"—  
John's Gospel speaks to man.

It teaches God's requirements  
To experience the new birth.  
The message is for all who walk  
The byways of this earth.

The Bible is a mirror,  
A map toward a goal,  
And found within its pages  
Is help for every soul.

It is enduring—it's centuries old,  
Yet never is outdated.  
It's living water, the bread of life,  
And its truths have never faded.

It is the precious Word of God;  
His promises fill the pages.  
It is man's hope—his guiding light—  
And has been through the ages.

—Janice Mosley  
Shubuta

## Ten commandments of a happy new year

1. Accept and appropriate for the inner life the peace brought by the Christmas Christ.
2. Find gladness in the memory of every great experience through the past, in the glow of every present blessing, in the hope of all future joys.
3. Be humble and lowly of heart; always ready to forgive, quick to recognize your faults and slow to take offense.
4. Center the thoughts each day on how much love, service, and kindness can be given instead of what material things are lacking.
5. Seek earnestly divine guidance. Wait on the Lord and run not ahead of his plans. No blunder can ever be made when life is lived within His will.
6. Love and there will be no room for envy. Trust and there will be no place for worry. Have faith and there will be no doubts.
7. Magnify the things of eternal value and minimize the temporary. Put aside the petty cares that pass with the passing day.
8. Look for all that is beautiful in nature, all that is good in man, and all that is true in the Divine.
9. Steady life by having a lofty purpose. Lift its horizon by contemplating the needs of all mankind. Widen the vision by loving the world as God loved it.
10. Rest in Christ. He is the secret of the abundant life, the fulfillment of every dream and desire.

—Rosalee Mills Appleby  
Canton

## Off The Record

A man in a small town drove out into the country and left an order with a farmer for a dozen chickens, to be delivered to his house. Next day, the farmer made the delivery, but finding no one at home, he left the chickens in the front yard in an open crate. Naturally, they scattered all over the neighborhood and the buyer had a hard time rounding them up. He telephoned the farmer and complained, "That was no way to deliver those chickens I ordered! They got

away. I had to chase them all over town. All I could find was 11."  
"Is that so?" said the farmer. "Well, I think you did pretty well, considering I only was able to leave six."

A speed reading school in Los Angeles asked the new students to fill out a form explaining why they were taking the course. One student stated that he was a slow reader and on the freeway you have to read the exit signs fast or you never get off.



## Life and Work

## Establishing a new ethic

By Gerald P. Buckley, pastor, Parkway, Natchez  
Mark 7:1-8:26

Jesus met the issue of tradition head on. He found himself in conflict with the religious leaders of his day. The Pharisees had come to see Jesus as a threat to their traditions. They had developed a tradition composed of hundreds of laws. These laws governed the cooking of food, the bathing of one's body, and all areas of life. Jesus came to bring life and establish a new ethic for the living of that life. The new ethic set forth by Jesus focuses on character and conduct rather than conformity to tradition. Ethical behavior ultimately is a product of internal rather than external factors. This lesson emphasizes the significance of the heart as the source of evil and good.

## I. Jesus in conflict (Mark 7:1-5)

The religious leaders were carefully watching Jesus. They saw the little things, but they never saw the big things. They saw the violations of their hand washing codes. They never took an open look so that the true nature of Jesus and his teaching might be fairly seen. They never really saw the people who had been blessed by a man who went about doing good. They were not interested in these things. They were interested in minute details that made for separation from their fellow men. Their eyes were blind to everything except what threatened their vested interest.

That same blindness to the big, with a keen eye for the little, has come down through the years to this very day. A question every Christian should ask himself is this: what does my eye pick up most readily? The big things or the little ones? The genuine work of God in human life, or deviations from my traditional way of doing things? The scribes and Pharisees arrived with their minds already made up. They were like a judge who first pronounces sentence, and then goes on with the trial.

The way we see things makes all the difference. I love the story Clovis Chappell used to tell. He was busy in his study one day when he heard a knock at the door. There stood his young son eager to ask a question. He asked his dad to step out in the yard. When they arrived outside, the youngster pointed to a stray dog. He asked his father if he could keep the animal. Chappell looked down and saw a pitiful looking creature. His fur was coming out, his ribs were showing, his tail looked broken, and he limped from a bad leg. Chappell carefully pointed out all the dog's shortcomings to his son. When he had finished, the boy looked up and said: "Yes, Dad, but he sure can wag his tail good, can't he?" It makes all the difference when you look for the best. The scribes and Pharisees were looking for the worst.

## II. It's the inside that counts (Mark 7:14-15)

Here is one of the great contributions of Jesus to our world. He put stress on the importance of the inside. These words of his sweep through the world like a fresh wind. The heart of Christianity is the heart.

Too much of what is called Christianity puts emphasis on the outside. It is easy to get caught up in ceremonies, rituals, rules, buildings and traditions. Someday we will understand that the most important things are not the visible but the invisible things, not the tangible and the touchable things of life, but those that we cannot handle with our hands and cannot see with our eyes. There is nothing more real than love and hatred, jealousy and envy, fear and courage—these invisible things, these inside things of life. It is the condition of the heart that counts.

Jesus introduced a new ethic as he called people to examine their inner selves. We may well ask if you have learned his lesson. We are careful to protect what goes into our stomachs, but we are so careless about our hearts. We need but to look at the world about us to see how defiled we are. It will change only as we have changed hearts—because out of the heart are the issues of life.

## Uniform

## A day of joy and gladness.

By Robert Earl Shirley, pastor, Parkway, Tupelo  
Isaiah 35:1-6a, 8-10

Those who see the prophets of the Old Testament only as foretellers of doom need to read the beautiful words of Isaiah once again. This preacher of righteousness and judgment is also a messenger of joy and a proclaimer of hope. He is here speaking to a people who, though assured of the help of the Lord, would continue to wonder if things in the land could ever be as they were before. The poetic affirmations of this chapter are probably not meant for any specific time in history. Instead, they serve to cheer and encourage people of all ages, including those who read them today. Here is hope for the lost person who wonders if he can still become what God meant for him to be in the beginning and for the back-slidden Christian who is seeking revival in his life.

**Restoration of the land (35:1-2):** It is difficult for the modern reader to get the full impact of this promise to those who considered the land to be a sacred trust. Located in the strategic geographic position it still holds today, Israel and its surrounding territories had been invaded and destroyed almost as long as history has been recorded.

Could restoration be possible? Isaiah's answer is affirmative. Even the barren wilderness shall burst forth with vegetation. In poetic form,

the prophet allows the land itself to rejoice with joy and singing. There is a question as to what flower is meant here, but such does not matter. The glory of the Lord will be evidenced as he causes the land to bloom with the beauty of Carmel and Sharon.

**Restoration of the people (35:3-6):** Even as we acknowledge that Isaiah's prophecy is directed to a nation, we rejoice that emphasis is also given to the individual. Those who have been discouraged and weak in faith are told to cheer up and share the good news with those who are afraid and without hope. There is no need for self-pity on the part of God's people. The courage and joy of sharing are forever offered to all of those who will accept them.

The healing of the personal physical defects of the eye, ear, tongue, and limbs may be taken literally here, but they are the lesser blessings of that which is to be affected by his coming. The message is not simply a declaration that tomorrow is going to be a better day, but that God himself is going to execute changes that will bring an end to their present suffering and anxiety.

God's ultimate purpose is always the deliverance and salvation of his people. Whatever the ancient prophet meant by his message, these words were best fulfilled by the

words of Jesus spoken to those who came inquiring from John the Baptist regarding his identity. "Show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

**The way home (35:8-10):** Continuing his beautiful poetic description, Isaiah now pictures a highway laid across the desert so that those in exile can return home. It is a high road so that even the simple minded cannot miss it and the wild beast find it impossible to scale it. It is a Holy Way reserved for those who have been redeemed and set free by their God. The unclean shall not pass over it.

The returning exiles come to Zion with joy and singing that is to be everlasting. Those who have known only sadness and mourning are to see their sorrow and sighing flee away. God does not simply overthrow the damages of sin. Having accomplished deliverance, he gives the joy, peace, and happiness that only his grace can provide.

As Christians with our insight from this side of the cross, we cannot fail to remember the words of Jesus when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

## Joash's reformation

By Bill Causey, pastor, Parkway, Jackson  
II Kings 11:1-12:21

Today's lesson is another story of intrigue which tells how Athaliah, the mother of Ahaziah, took over the throne in Judah. You will remember that Ahaziah was one of the two kings struck down in the battle with Jehu (9:27). Her first act was to kill all the offspring of Ahaziah so they could make no legal claim to the throne. She is the only woman ever to rule over Judah. She was considered evil and a usurper to the throne. In the process of her takeover, she made one fatal error in that she failed to kill one of the sons of Ahaziah. This infant child, Joash, was hidden by his aunt (his father's sister) who was also the wife of the high priest Jehoiada. This connection with the priestly family led to his being hidden for six years in a secret room in the temple itself.

## I. The takeover and coronation (11:1-16)

A vicious grandmother killing her own grandchildren is a horrifying crime. Yet how many children even today are being sacrificed on the altar of ambition and greed. An examination of motives by all homemakers who are parents of children might be a gigantic first step toward the recovery of the value system that has made America. Moreover, if we place as much value upon human life as we say we do, then the lives of the children themselves would be worth the effort. The aunt and priest-uncle Jehoiada, did much of what they did to save Joash with the realization that even the foundations of the nation were dependent upon their action. This mixture of motives, family-God-patriotism, coalesces to build strong character in the hearts of a nation's citizenry.

For six years this little boy who was to become king was safely kept and nurtured in the precincts of the temple. What a training ground for a future leader! That the king was, for the most part, a good leader should come as no surprise. Our own nation would do well to insist upon leaders with that background.

Imagine the care exercised in the keeping of this secret. It was the best kept secret in all of Judah. How glad must have been the heart of Jehoiada, the priest, to know that at the right moment, God's moment, it could be revealed, and save the nation besides. Surely it helped him in dark days to know that this sunrise of a new day was sure to dawn. Yet, even when the day arrived, there were extraordinary precautions taken to keep from aborting God's plan. The troops that were due to go off duty were kept on duty, and the other two thirds of the troops surrounded the temple to prevent failure.

The secret kept, and success assured, the king is now presented and crowned. The crowd rejoices.

## II. The new king and reformation (11:17-20)

New reforms were instantly begun. The king was given the crown and "the testimony" (which was probably a copy of the Ten Commandments), identifying him ultimately as a steward of the law and the life of the nation (v. 12). When the wicked queen appeared and heard the noise

and saw the newly crowned king, she tried to retain her position, but was taken away and killed (13-16).

The priest then makes covenants identifying the significant aspects of this new era in national life. There is one covenant made with God and the king and the people (v. 17). And in the light of Athaliah's wicked rule, another covenant was made between the king and the people. This vertical and horizontal awareness is a prerequisite for all who would rule well in government. It alone can unite a people into one nation worshipping the one true God, and in Israel's case, identify the one true place of worship. These united under the new king to destroy the immoral worship of Baal.

This new lease on life for the nation was thereafter symbolized by this boy-king sitting on the throne.

## III. The king and his education (11:21-12:5)

Obviously the successful seizure of the kingdom by a seven-year-old boy was orchestrated by Jehoiada, the high priest. The high priest was the power behind the throne. A high view of what Jehoiada did would even cause one to say that somehow God found a way to work in human affairs through this obviously capable man. He appeared to have remained the king's counsellor and confidant, creating a desire in the king's heart to do right (12:2). The one failure of their combined influence was in not destroying "the high places."

After the death of Jehoiada, Joash came under the influence of other counsellors (II Chron. 24:17). The encroachment of idol worship began again.

## IV. The king and his humiliation (12:17-21)

Hazael, king of Syria, now dared to move in on a weakened king and nation. Joash bought off the king of Syria by taking the wealth of Judah, including the sacred things of the temple, and giving them to Hazael. This of course, was but a temporary relief for the king, for now he had demonstrated his inability to rule and was assassinated by his own servants.

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